A Fuller

RELATION

Of the

GREAT VICTORY

obtained (through Gods Providence) at *Alsford*, on Friday the 28. of March, 1644. By the Parliaments Forces, under the Command of Sir *William Waller*, Sir *William Balfore*, and Maior Generall *Browne*, against the forces commanded by the Earl of Forth, the L. *Hopton*, Commissary *Wilmot*, and others.

Together with the Names of the chief Commanders slaine and taken prisoners on both sides.

Also a Relation of the Death of the Earle of Forth the Kings Generall. As it was presented to the Right Honourable the Lord Major and the Committee of the *Militia* for the City of London, by an eye witnesse.

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1 Fr 36

MVSEVM
BRITAN
NICVM

1 Fr 36

GENTLEMEN,

BEing imployed in the ſervice of the City and State, to attend the London-Brigade, now joyned with Sir *William Waller*, and at that time intruſted to acquaint you with our proceedings the laſt week; I am bold, after my humble ſervice, to preſent to you a brief Relation of the moſt remarkable Paſſages between us and the Enemy, not onely in duty to you, but alſo in love to all thoſe that long to be truly informed in the particular.

May it pleaſe your Honour; Upon Thurſday the 21. of this inſtant March (our Brigade being quartered at Midhurſt) our Major Generall received Orders from Sir *William Waller*, to advance towards Wincheſter to a Town called Traford, which accordingly he did with incredible ſpeed, almoſt at an hours warning, and that night arrived there, which we found to be a ſmall Village, not above ſeven or eight houſes to quarter all our men, there we met with much hardſhip, ſtaying for Orders till the Lords day following; Upon Monday the 25, we marcht forwards to

ioyn with Sir *William Wallers* main body, which accordingly wee did, and that night were appointed to quarter at Weſtmean, three miles diſtant from the main body, where we found a partee of the Enemies horſe when our Quartermaſters entred the Town, which occaſioned ſome action, though not much conſiderable, we onely took a Quartermaſter priſoner; the next day, which was Tueſday, we lay ſtill, onely our Scouts brought in ſome priſoners, 6 Troops incountring with 16 of the Enemies, put them to flight, and brought away 3. of them priſoners; The day following we diſcovered the Enemy, who took ſome fevv of our men that vvere ſtragling from their colours, and ſoon after appeared in a great body upon the hill on the left hand the Tovvn, intending (as ſome priſoners confeſsed) to take us at Church, it being the Faſt day; but it pleaſed God, vvho foreſavv the Plot, to prevent the danger, directing us to keep the Faſt the Wedneſday before, vvhen vve lay ſtill at Midhurſt, ſo that vvee vvere provided to entertain them, and drevv our men into a body neer the town, which done, Orders came to march away, which accordingly we did, in the Forlorn-Hope, expecting the Enemy every hour to fall upon us,

fo

ſo that we were forced to make a ſtand a mile or more from the down in extream danger, till Sir *William Waller's* forces came up from Eaſtmean to joyn with us, then we marcht along till we came neer to Cheriton, to a place called by ſome, Lamborough-field, where wee quartered all night, the Enemy lying upon Sutton Common, and ſome part of them neerer to us, ſo neer that the Sentinels could heare one another talke: Upon Thurſday morning a commanded partee was ſent to view the Enemie, which they did, and incountered with a forlorne hope of the Enemies, and behaved themſelves very bravely, ſo that day was ſpent in skirmiſhes, where much gallantry and true valour was ſhewed by our horſe, eſpecially two men whoſe names I do not well remember, to the perpetuall honour of the actors, and great admiration of the ſpectators; by whoſe meanes a conſiderable partee was once ingaged, and the enemy came on with a great body, which appearing, we diſcharged one gun, which did ſuch execution in our ſight, that they all fled.

This day a Counſell of War was called by both partees, both by us and the Enemie, as ſince we are informed, and the ingagement was ſuch, that of neceſſity they muſt give battell or retreat with much diſhonour, the next morning we prepared for the worke, and having ſought to God for aſſiſtance, we did addreſſe our ſelves to the ſervice; in the firſt place, a forlorn hope was drawn out of our brigade, four files out of a company, led on by *Captain Tompſon*, a ſtout man, who were ſent to take poſſeſſion of a wood which lay on the right hand betweene us and the enemie, which they obtained with eaſe in the enemies ſight; but ſuch was their policy, that they foreſeeing the neceſſity of our gaining the wood, if ever we gave battell to them in that place, planted their Drakes on the further ſide of the wood, which they diſcharged upon our men ſo thick, that the place was not tenible, though the greateſt part of our Musketteers, and ſome others, were drawn up

to

to them, ſo that they were forced to retreat in one houres ſpace, which gave great incouragement to the Enemie, who preſently came on with their main body of horſe, very powerfully, and were met as couragiouſly, yet being of the greater number (for our whole body was not then together) forced ours to a diſorderly retreat, at which time the day was doubtfull, if not deſperate, our foot all the while was ingaged on the left wing, to drive the Enemy from the hedges, where our men played their parts gallantly, and drove them frō hedge to hedge by degrees, till they had forced them to the top of the hil, our horſe doing little for the ſpace of an hour after their retreat, only ſome parties incountring with each other, at which time our Noble Major Generall *Brown* (who was ever known to be a valiant man, and muſt be lookt upon as a ſpeciall inſtrument in the work, Drew off 100. men from the hedges, and in his own perſon led them on to charge the horſe, which they did moſt gladly and couragiouſly, and forced the enemies horſe to wheele about, wherupon our body of horſe came on again, and that very manfully, at which time they charghed quice thorow the Enemies body and put them to a rout, ſo that they were forced to retreat to the top of the hill, where they firſt appeared, this was about two of the clock in the afternoon, at which time they began to retreat, and ſent their Carriages away, their body of foot followed after, the horſe and ſome few foot onely being left to face and to fight with us, at the the laſt it pleaſed God to raiſe up the ſpirits of ſome few, not above 300. and to put ſuch courage into them, as to adventure out of the cloſings, to charge the main body upon the plain, which they did ſo reſolutely that they put them all to flight, our horſe purſued them two miles at the leaſt, till the Enemies horſe overtook their own foot, who cryed out (as the country people ſay) Face them, face them, once more face them; which they did, but to ſmall purpoſe; our horſe came up, and at the firſt charge they were all routed and fled, our horſe purſued them till they overtook the foot, routed them likewiſe, and diſperſed them ſeverall waies, ſome fled to Baſing

ſing, ſome to Alton, and ſome to Wincheſter, and by the way they cryed out, the Kingdoms loſt, the Kingdoms loſt, &c. and when they left Alsford where they had long quartered, they ſet the town on fire at both ends, which doubtleſſe had burnt to the ground, but that our men came in and put it out, there was onely four or five houſes burnt.

Thus it pleaſed God (who alone is the giver of all Victory) to vouchſafe us not onely a deliverance (which we ſhould have owned as a mercy) but a glorious conqueſt. As for the inſtruments, I dare not challenge any of neglect in this dayes ſervice, to ſpeak the truth, both Horſe and foot quit themſelves bravely.

We took priſoners in the fight, Sir *Edward* or Sir *John Stowell*, Major Gener: of a Brigade, a man of a great eſtate: Col: *Beard*, Colonell of a Regiment of Horſe, and of a Regiment of Foot, who was imployed in *Ireland*: Lieut. Col: *Kingſton*, Captain *Price*, Captain *Chidleigh*, Captain *Jackſon*, Captain *Seamer*, Enſigne *Cowper*, Lieuten: [illegible], Enſigne *Mellis*, Enſigne *Marſh*, Enſigne *Midley*, Cornet *Conſtable*, Cornet *Ducket*, *John Morſey* Phyſitian; Together with many other Captains and Commanders, beſides cómon Soldiers, the certain number I know not, whereas wee have not loſt 40 men that wee know of; one of our men that was taken priſoner (but left behinde by reaſon of his wounds) told me himſelf, they had not taken 20 priſoners in all; and, I know not of 20 ſlain; the moſt conſiderable loſſe on our part, is the Col: *Tompſon* (a brave man) is ſhot with a Drake, and his Leg is cut off, we are in great hopes of his recovery; Major *Boſwell* is deſperatly wounded; Captain *Melton* is taken priſoner, ſome few are wounded, but I hope not mortally, the certain number of the ſlain I cannot report; they told us in Alsford, that they fetcht off cart-loads of dead men, and ſome they buried, and ſome they carryed with them, the Lord *Iohn* the Duke of Richmonds brother is ſlain, and Generall *Ruthen* as we are informed, though the Malignants are loath to part with ſuch a Souldier, or to hear of his death, ſome ſay, he was not there; others ſay, he is eſcaped ſafe to

Reading;

Redirg, give me leave to tell the truth, I my ſelf was at the houſe where he quartered at Alsford, the Maſter of the houſe teſtifies that he was there, and being troubled with the Gowt, went not into the field; in the morning, news was ſent to him (doubtleſs it went to Oxford too, we may chance hear of a Thankſgiving for it) that the Londoners were routed, a thouſand taken priſoners, the reſt fled, and were then in the purſuit, welcome News no doubt; for preſently he cals for a deck of Cards, and follows his ſport, till at laſt a meſſenger in all haſt tells him the tide was turn'd, their horſe were routed, and his preſence required; away he goes into the feild, and was ſaluted there by Leivtenant Colonell Bump, and ſo the game was ended; our great gunne cut him off, and he was brought dead to town: I could tell you of ſome others; our Captain left behinde in Alsford ſorely wounded, doth ſweare the Devil is in the Round-Heads they are ſuch Firemen; they have ſlain, wounded, and taken Priſoners, all their Commanders of any note; if it be an untruth, or any Malignant pleaſe to give it a groſſer title, conſider out of whoſe mouth it came; this for Friday. On Saturday morning I ſpake with the Meſſenger, who came from Sir *William Waller* to our Major Generall with Orders, for we ſtayed at Alsford, 14 miles behinde Sir *William Waller*, who affirmed that the Horſe and Foot were totally routed, not a body of 200 Foot to be found, of the great Army, conſiſting in all of twelve thouſand, that we had taken ſeven peeces of Ordnance, many carriages, and that Sir *William* would ſet upon Wincheſter immediatly, being within a mile and a half of it then, I truſt in God he is by this time poſſeſt of it. Many paſſages I am forced to omit for brevities ſake, both in and after the fight: we had both the ſame word, *God with us*: but ſee what it is to diſſemble with a God of truth. Our next word was, *Jeſus help us*; ſo he did: and then the laſt was, *Glory be to God*. Give me leave to end here, and let this day be ever in our thoughts, and the word be ever in our mouths, a day wherein God was ſeen in the high places of the field, a wiſe, mighty wonder working God, there is not an Atheiſt that can own thee, and not acknowledge it to be *digitus Dei*; Tis God alone that hath done the work, to him alone be all the praiſe; The reſt is this,

March 30. 1644. *Gentlemen, I am your humble ſervant*, E.A.

The Queens Regiment being there, and Prince *Maurices* forces; moſt of the Iriſh neither giving nor taking quarter. FINIS.

Die Martis 12 Martii. 1643.

IT is this day Ordered by the Lords and Commons assembled in Parliament, That the Lord Maior of *London* and Court of Aldermen, do presently seize and sequester into their hands the Houses, Rents, Revenues, Books, Deeds, Evidences, and all Writings belonging to the Deane, Deane and Chapter, or other Prebendaries, Officers, or Ministers belonging to the Cathedrall Church of Pauls *London* in right of the said Church; As likewise all Moneys, Goods, and Materials, bought, or given, and brought into any place or person, for Repayring or furnishing of the said Church, or otherwise appertaining thereunto, in whose hands soever the same remaineth. And that out of the said Revenues, they pay unto Dr. *Burges* one hundred pounds at the end of every quarter of the yeare, The first Paiment to begin at the next Lady day, and thence to continue, according to the true intention of a former Order of both Houses of

Redding; give me leave to tell the truth, I my self was at the house where he quartered at Alsford, the Master of the house testifies that he was there, and being troubled with the Gowt, went not into the field, in the morning, news was sent to him (doubtless it went to Oxford too, we may chance hear of a Thanksgiving for it) that the Londoners were routed, a thousand taken prisoners, the rest fled, and were then in the pursuit, welcome News no doubt; for presently he cals for a deck of Cards, and follows his sport, till at last a messenger in all hast tells him the tide was turn'd, their horse were routed, and his presence required; away he goes into the feild, and was saluted there by Leivtenant Colonell Bump, and so the game was ended; our great gunne cut him off, and he was brought dead to town: I could tell you of some others; our Captain left behinde in Alsford sorely wounded, doth swear the Devil is in the Round-Heads they are such Firemen; they have slain, wounded, and taken Prisoners, all their Commanders of any note; if it be an untruth, or any Malignant please to give it a grosser title, consider out of whose mouth it came; this for Friday. On Saturday morning I spake with the Messenger, who came from Sir *William Waller* to our Major Generall with Orders, for we stayed at Alsford, 14 miles behinde Sir *William Waller*, who affirmed that the Horse and Foot were totally routed, not a body of 200 Foot to be found, of the great Army, consisting in all of twelve thousand, that we had taken seven peeces of Ordnance, many carriages, and that Sir *William* would set upon Winchester immediatly, being within a mile and a half of it then, I trust in God he is by this time possest of it. Many passages I am forced to omit for brevities sake, both in and after the fight: we had both the same word, *God with us*: but see what it is to dissemble with a God of truth. Our next word was, *Jesus help us*; so he did: and then the last was, *Glory be to God*. Give me leave to end here, and let this day be ever in our thoughts, and the word be ever in our mouths, a day wherein God was seen in the high places of the field, a wise, mighty wonder working God, there is not an Atheist that can own thee, and not acknowledge it to be *digitus Dei*; 'Tis God alone that hath done the work, to him alone be all the praise; The rest is this,

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Parliament. And moreover, That they ſet out and deliver unto him a good and convenient houſe for his dwelling, well repayred and fitted for his uſe. And for better execution of this Order, They are to conſtitute and appoint ſuch Aſſiſtants, Deputies, and Officers as they ſhall finde requiſite. And to ſend for, and examine all perſons concerned in the premiſes as Parties or Witneſſes: All which ſhall be done, and the charge thereof allowed out of the ſaid ſequeſtred Eſtates; any Order, or Ordinance to the contrary in any wiſe notwithſtanding.

Joh. Brown Cler. Parl.

Die Mercurii, 23 April. 1645.

An Ordinance of the Lords and Commons Assembled in Parliament, for the setling of Mr. *Philip Goodwyn* in the Vicaridge of *Watford*, and of Dr. *Burges*, in the publique Lecture of the Church of *Pauls* LONDON.

WHereas the Lords and Commons in Parliament assembled, did by an Order of the sixteenth of December 1643. appoint and constitute Dr. *Cornelius Burges* Vicar of *Watford* in the County of *Hertford*, to be publike Lecturer in the Church of *Pauls London*; and for his incouragement therein did further Order, That four hundred pounds *per annum* should be paid unto him quarterly out of the sequestred Estates of the Deane, and Deane and Chapter of the said Church. And whereas by another Order of both Houses of Parliament of the twelfth of

March 1643. the Lord Major of *London*, and Court of Aldermen there, are appointed and Authorized to ſeize and Sequeſter into their hands, the Houſes, Rents and Revenues of the ſaid Deane, Deane and Chapter, and other Prebendaries, Officers, and Miniſters, belonging to the ſaid Cathedrall Church in right of the ſaid Church. And that out of the ſaid Revenues, they ſhould pay to the ſaid Doctor *Burges* one hundred pounds at the end of every quarter of the yeare, the firſt Payment to begin at the then next Lady day, and thence to continue. And moreover that they ſhould ſet out and deliver unto him, a good and convenient houſe for his dwelling, well Repayred and fitted for his uſe, which is done accordingly (as by the ſaid Orders among other things appeareth) It is now Ordered, and Ordained, and be it Ordered and Ordained by the ſaid Lords and Commons, that the ſaid Church of *Watford* ſhall be void, and quit of the ſaid Doctor *Burges*; And that *Philip Goodwyn* ſhall be from henceforth Vicar of *Watford*, and officiate the ſaid Cure as Vicar thereof; and ſhall have, and receive to himſelfe, all Tythes, Oblations, Penſions, Annuities, Houſes, Duties, Profits, and Commodities whatſoever thereto belonging, from the 25. day of *December*, one thouſand ſix hundred fortie three, (he diſcharging the Cure, and paying all payments and duties iſſuing thence from the time aforeſaid) for and during his naturall life, in as ample manner, to all intents and purpoſes as the ſaid Doctor *Burges*, or any other Vicar heretofore enjoyed the ſame, without any further Preſentation, Admiſſion, or Induction.

duction. And it is alſo Ordained, and be it Ordained by the ſaid Lords and Commons in Parliament, That the ſaid yearely allowance of foure hundred pounds, ſhall be well and conſtantly paid out of the ſaid Revenues of the ſaid Church, to the ſaid Doctor *Burges* quarterly as aforeſaid, by the ſaid Lord Major and Court of Aldermen, for, and during his naturall life, he performing the Lectures in the ſaid Church, as by the ſaid Lords and Commons he is Ordered to doe. And it is likewiſe Ordained, That the ſaid Doctor *Burges*, ſhall have and enjoy the Houſe ſet out by the ſaid Lord Major and Court of Aldermen for his dwelling, Scituate and being in, or neere *Pauls*-Church yard, and late in the poſſeſſion and uſe of Doctor *Steward* Deane of *Pauls*; Together with all Outlets, Eaſements, Commodities, Gardens, and Appurtenances thereto belonging, in as ample manner as the ſaid Doctor *Steward*, or any other before him enjoyed the ſame, for and during the naturall life of him the ſaid Dr. *Burges*. And for the more certaine payment of the ſaid Anntuall ſumme of foure hundred pounds, to the ſaid Doctor *Burges* as aforeſaid, Be it further Ordained by the ſaid Lords and Commons in Parliament, and by the Authoritie of the ſame, That all and everie Farmer, Tenant, Leaſee, and everie other perſon and perſons, within the Kingdome of *England*, and Dominion of *Wales*, who doe, or ſhall owe, or ought to pay any Rents, Iſſues, Fines, Heriots, Profits, ſumme, or ſummes of Money, or ought elſe reſerved upon any Leaſe, Covenant, or Agreement to the ſaid Deane, Deane and Chapter, or

other

other Prebendaries, Officers, or Miniſters of the ſaid Cathedrall Church, in right thereof (except for the Houſe and premiſes granted to the ſaid Doctor *Burges* as aforeſaid) ſhall from time to time pay the ſame, and all Arrerages thereof unto the ſaid Lord Major and Aldermen, or to their Sub-Committee, Aſſiſtants, or other perſon or perſons by them Authorized to receive the ſame, as it is or ſhall grow due, and to no other perſon or perſons whatſoever; And that the Acquittance of ſuch Receiver thereof under his hand, ſhall be a ſufficient diſcharge to everie perſon ſo paying the ſame againſt all other perſons whatſoever, any Reſervation, Covenant, Proviſo, or other thing to the contrarie notwithſtanding: And that the ſaid Lord Major and Court of Aldermen, their Sub-Committee, or Aſſiſtants, or any foure or more of them, ſhall hereby have, and uſe the ſame and the like power, authoritie, and aſſiſtance, for, and in the diſcoverie, ſeizing, and getting into their hands, all and everie the premiſes (except before excepted) as they are and ſhall become due, And all Arrearages thereof, as is granted by any Ordinance of Parliament, or Explanation thereof, to any other Sequeſtrators or Committee for Sequeſtrations, of the Eſtates of Papiſts and other Delinquents, as if the ſaid Lord Major, Aldermen, their Aſſiſtants, Sub-Committees, and Receivers, and everie of them, had beene particularly named in ſuch Ordinance, or Explanation: And that out of the ſaid Rents, Iſſues, Revenues, and Profits, ſo from time to time received, the Receiver or Treaſurer thereof for the time being, ſhall at the end

of

of everie quarter of the yeare, pay the full ſumme of one hundred pounds lawfull Money, to the ſaid Doctor *Burges* conſtantly, during his naturall life, without further, or other Order or warrant from any perſon or perſons whatſoever, before the ſaid Treaſurer Iſſue or pay out any other ſumme or ſummes of Money out of the premiſed Rents or Revenues, to any other perſon or perſons for any other matter, cauſe, or thing whatſoever; And that all and everie perſon and perſons, that hath done, or ſhall doe any thing in purſuance of, or obedience to the ſaid former Order of the twelfth of *March*, 1643. (Which Order is hereby Ordained, alſo to be ſtill in force, and to be fully obeyed by all whom it may concerne) or that ſhall doe any thing in purſuance and obedience of this preſent Ordinance, ſhall therein be eſteemed to doe an acceptable Service to the Kingdome, and have the protection of both Houſes of Parliament for their Indempnitie. And if the ſaid Sequeſtred Eſtates and Revenues, or any part thereof, ſhall hereafter be put into any other hands then now they be, or otherwiſe Aliened, Sold, or diſpoſed of, It is yet further Ordained, by the Authoritie aforeſaid, That good and ſufficient Proviſion ſhall be made in the paſſing and diſpoſall thereof, whereby the ſaid Doctor *Burges* may, and ſhall by all the time aforeſaid, well and truely, by quarterly payments, receive the aforeſaid yearely allowance of foure hundred pounds out of the ſaid Sequeſtred Eſtates and Revenues, and enjoy the Houſe aboveſaid, and all other the premiſes according to the true Intention of this preſent

sent Ordinance, any Order, Act, or Ordinance made, or to be made to the contrarie hereof, in any wise notwithstanding. And to the end this Ordinance may be better knowne and obeyed, It is Ordered, that this Ordinance be Printed and Published.

Jo. Brown Cleric. Parliamentor.

H. Elsynge Clerc. Parl. D. Com.

FINIS.

A Declaration of the Lords and Commons Assembled in Parliament,

That all Colonels, Captaines, and other Officers, with all other well-affected persons, Inhabiting in the severall Counties of Hampshire, *the Towne and County of* Southampton, Sussex, Surrey, *and* Kent, *shall and may Associate themselves in the mutuall defence and preservation of each other and shall have power to rayse Forces of Horse and Foot, to suppresse all such as are or shall be raysed, to leavie Warre against the Parliament, or that make any Insurrection, Plunder, and destroy his Majesties good Subjects in those Counties.*

Die Sabbathi, 4 Novemb. 1643.

WHereas Papists, and other wicked and ill-affected persons, have Traytorously combined together, and entred in Association & have raysed, and dayly doe rayse, great Forces both of Horse and Foot in severall Counties of this Kingdome, and hath Plundered, Spoyled, and Destroyed multitudes of his Majesties good Subjects, and if not timely prevented, will utterly subvert and destroy the true Protestant Religion, (which is their chiefest designe) the Lawes of the Land, the Priviledges of Parliament, and the Liberties of the Subject.

The Lords and Commons now in Parliament Assembled doe Declare, That they hold it most fit and necessary, for the present state of this Kingdome, and doe accordingly Order, That all Committees nominated by vertue of this present Ordinance, Colonells, Captaines, and other Officers, and all other well-affected persons, Inhabitants of the severall Counties of *Hampshire*, the Towne and

County of *Southampton*, *Suſſex*, *Surrey*, and *Kent*, ſhall and may Aſſociate themſelves, and mutually Ayd, Succor, and aſſiſt one another, in the mutuall defence and preſervation of themſelves, and of the Peace of the ſaid Counties; And doe further Order and Ordain, That the ſaid Committees, Colonels, Captaines, and other Officers, ſhall have power and authority to rayſe Forces of Horſe and Foot, and to lead them into any place which ſhall be fitting and convenient, and to give Battell, and to fight with all ſuch as are or ſhall be rayſed, to leavy Warre againſt the Houſes of Parliament, and all other Forces rayſed without authority of both Houſes of Parliament, that make any Inſurrection, Plunder, and deſtroy His Majeſties good Subjects, and them to Invade, Reſiſt, Suppreſſe, Subdue, and Purſue, Kill, and Slay, and put to execution of death, and by all meanes to deſtroy as Enemies to the Kingdome, and to performe all things elſe needfull, for the preſervation of the ſafety and Peace of the ſaid Counties, either by water or Land, obſerving from time to time ſuch other directions and commands as they ſhall receive from both Houſes of Parliament, or from the Lord Generall the Earle of *Eſſex*; and that the ſaid Committees, Colonells, Captaines, and other Officers, the ſaid Inhabitants of the ſaid ſeverall Counties, and every of them for ſo doing, ſhall be ſaved and kept harmeleſſe by Power and Authority of Parliament.

And the ſaid Lords and Commons taking into their ſerious conſideration, the neceſſity of appoynting a Commander in Chiefe over the Forces, which are or ſhall be rayſed in the Counties aforeſaid, or any of them, for the ſervice aforeſaid, doe Order and Ordaine, That the Lord Generall the Earle of *Eſſex*, ſhall be deſired to grant a Commiſſion to Sir *William Waller* Knight, to command in Chiefe, as Major Generall of all the Forces rayſed or to be rayſed in the ſaid Counties; And to have power to Lead, Conduct, and carry the ſame to ſuch places as he ſhall thinke fit, for the defence of the ſaid Counties, and likewiſe power to give the ſame Orders and Inſtructions in his Excellencies abſence, for Regulating the Souldiers, which are or ſhall be under his command, as his ſaid Excellence hath given to his Army, and to uſe Martiall Law to compell obedience thereunto, as occaſion ſhall require, and alſo power and authoritie to make and appoynt Colonells, Captaines, and other Officers, for Leavying, Conducting, and leading the ſaid Forces as he ſhall think fit;

fit; And further to enable them, to maintaine and pay the Forces of Horſe and Foot, now rayſed, or hereafter to be rayſed by them, That there ſhall be Rated, Taxed and Levyed upon the ſaid ſeverall and reſpective Counties, and places by the reſpective Committees of the ſame, nominated by vertue of this Ordinance, ſo much Money as the ſelect and ſtanding Committees, appoynted by this Ordinance to be choſen out of the reſpective Committees of the ſaid Counties, ſhall hold fit and requiſite (weekly to be collected or otherwiſe) within the ſeverall Limits and Hundreds of the ſaid Counties and places: The firſt payment of the ſaid weekly ſummes ſo aſſeſſed by this Ordinance, to be made at or before the firſt day of *November*, in the yeare of our Lord God, 1643. And for the expediting the ſaid Service, in Levying, Aſſeſſing, and collecting the ſaid weekly ſums in the ſaid Counties; Be it Ordained, That the perſons hereafter named ſhall be Committees for the ſeverall reſpective Counties following: That is to ſay,

For the County of Hampſhire, and the Towne and County of South-ampton, Sir William Lewis Bar. Sir William Uvedal Knight, Sir Thomas Jervoiſe Knight, Robert Wallop, Richard Whitehead, Richard Norton, John Doddington, Richard Jervoiſe, John Liſle, Thomas Clerke, John Button, Edward Hooper, John Bulkley, Jo. Kemp, Richard Maior, John Hook, John S. Barbe, Arthur Broomefeild, Edward Doddington, John Feilder, Henry Campion, William Wither, Nicholas Love, Thomas Chandeler, James Tutt, Richard Moore, William Carrich, William Collins, Francis Rivett, Thomas Bettſworth of Childen, Tho. Creſwel of Heckfeild, Rob. Knapton, John Pittman, Thomas Evans, Thomas Harbury, Henry Broomefeild Eſquires, Thomas Gale, Thomas Dowſe of Elden, Richard Love of Baſinge, William Goore, Robert Hawood of Sutton, Alexander Wilſon, William Woulget, Tho. Maſon Maior of Southampton, Alderman Gallop, Alderman Exon Gent. Southampton

For the County of Suſſex, Sir Thomas Pelham, Sir William Goringe Baronets, Sir Thomas Parker, Sir William Morley, Sir Thomas Erſfeild of Den, Sir John Chapman, Anthony Stapley, Harbert Morley, William Gray, Robert Goodwyne, Henry Shelley, John Baker, Harbert Haye, William Haye, John Buſbridge, Harbert Boord, Harbert Springate, Peter Farenden, Major Challinor, Thomas Jeffery, Robert Spence Eſquires, Capt. Thomas Springate, Capt. Thomas Collins, Capt. Suſſex.

Capt. Henry Charlton, Capt. Symon Everden, William Cawley, Thomas Middleton, Hall Ravenscroft, John Downe, Edward Apsley, George Oglander, Georg Oglander, Capt. Thomas Chute, Robert Gratwick, Peter Benefworth of Fyning, Robert Aylwyn, Henry Peck, Capt. Chittye.

Surrey.

For the County of Surrey, William Lord Mounson, Sir Ambrose Browne Baronet, Sir John Maynard Knight of the Bath, Sir Richard Onslow Knight, Sir John Dingley, Sir Mathew Brand Sir Robert Parkhurst, Sir Robert Wood, Sir Robert Gorge Knights, Thomas Sandys, Nicholas Stoughton, George Farewell, Henry Tonstall, Arthur Onslow, Robert Goodwyn, Robert Wood, Francis Drake, Colonel Samuel Jones George Evelyn Henry Weston, John Goodwyn, John Farewell, Edmond Jordan, Thomas Locke, Lancelot Johnson, Esquires, Sarkford Gunston Robert Fetrey, Robert Purse, Robert Mead Gent.

Kent.

For the County of Kent, Sir Edward Scot, Sir John Honywood, Sir Peter Godfrey, Sir Henry Hayman, Sir William Man, Sir John Routh, Sir Thomas Godfery, Captaine Dixwell, Captaine Thomas Westrow, Capt. Robert Scot M. Lambert Godfery, Capt. Brodnix, M. Richard Browne, Sir Edward Monings, Sir Edward Boyce, Sir Richard Hardres, M. John Boys of Elmington, M. John Boys of Wingham, Sir Timothy Thornehill, Sir James Oxenden M. Monins of Dover, senior, Henry Oxenden of Dean, Sir John Roberts, Sir Mich. Livesey, Capt. Kenrick, Captaine Plummer, M. Bix, Capt. Thomas Scot, Capt. Catler, Capt. Duke, M. Michael Bell, Capt. Osborne Junior, Sir John Rivers, Sir John Sidley, Sir Henry Vane senior, Capt. Skynner, Sir William Springate, Sir Humphrey Tufton, Sir Nicholas Miller, Capt. Lee M. James, M. Beale, M. Newman, M. George Hall, M. Broughton of Maidstone, M. Sylliard, M. Blunt, Sir Antho. Welden, Sir Peter Wroth, Sir Thomas Walsingham, M. Ralph Welden, M. Francklin, M. Twisleton, M. John Baker, M. Boothby. *Canterbury*, The Maior for the time being, Sir Edward Masters, Sir William Man, Alderman Matterson, Thomas Den Esquire, Recorder.

Provided nevertheless, That if any of the said Committees shall refuse to take the late Covenant Ordained by both Houses of Parliament, to be taken through the Kingdome of *England* and *Ireland*, that then they shall not be admitted to be any of the Committees aforesaid.

Which

Which ſaid ſeverall Committees of the ſaid ſeverall and reſpective Counties and Places, or any two of them according to the former Ordinances for weekely Aſſeſſements, ſhall nominate ſuch perſons as they ſhall thinke fit within their ſeverall and reſpective Diviſions according to the rates and proportions Aſſeſſed by vertue of this preſent Ordinance; And the ſaid Committees or any two of them, ſhall likewiſe have power within their ſeverall Limits and Diviſions, to nominate Collectors who ſhall collect the ſaid Money ſo Aſſeſſed, and pay the ſame to ſuch perſon or perſons as the ſaid reſpective Committees or any two of them, ſhall appoint to be Treaſurers for the ſaid ſeveral Counties; And if any perſon or perſons, chargeable by this Ordinance, ſhall not upon demand pay the ſum or ſums on him or them Aſſeſſed, It ſhall be lawfull for the ſaid reſpective Collectors or any one of them, to leavy the ſame by way of diſtreſſe and ſale of the goods of the perſon or perſons ſo Aſſeſſed, and to call to their aſſiſtance any of the Trained Bands or companies of Volunteers, or other Forces in the ſaid reſpective Counties, who are hereby required to be aiding and aſſiſting to the ſaid Collectors in the premiſes, as they will anſwer the contrary thereof; And if any perſon which ſhall be Aſſeſſed as afore ſaid, towards the payment of the ſaid ſum of Money, ſhall refuſe or neglect to pay his rates or Aſſeſſement to the Collectors appointed within ſix daies after it ſhall be demanded, the ſaid Committees or any two of them, ſhall charge the ſaid perſon ſo refuſing or neglecting, with treble as much as the ſaid perſon or perſons ſhall be rated at. And if the ſaid perſons ſhal refuſe or neglect to pay the ſame ſo trebled upon him, That it ſhall be lawfull for the ſaid Committees or any two of them, to commit the ſaid perſons ſo refuſing or neglecting to Priſon, and alſo to Sequeſter the Eſtates till the ſame be ſatisfied.

And be it Ordained, that every perſon, ſhall be Rated for the Eſtate he hath in the ſeverall places, in each ſeverall County, and his Land ſet or let, to or neare the yearely value thereof, ſuch perſon or perſons, to whom the rent thereof belongeth, to be ſolely chargeable therewith: But if the ſame be let under value, then the ſum taxed to be apportioned between the party to whom the rent belongeth, and the taxers ſhall thinke meet; And if they or any of them ſhall doe any injury in making their Aſſeſſements, the ſame to be reſtified by the ſaid Committees or any two of them within

their severall Divisions according to their discretions, and if any Assessors, or Collectors, shall refuse the said service, or prove negligent, or faulty therein, the said Committee or any two of them, shall have power to commit such Assessors or Collectors to prison, or to set such a fine upon him or them, as they shall thinke fit, not exceeding the summe of a hundred pounds, and the said fine to be leavyed by distresse, and sale of the offenders goods; And it is Ordeined, That the Treasurers appointed by the said Committee for the respective Counties in manner aforesaid shall keepe a Register-Booke of the severall summes received, and paid out by them, that so they may give a just and perfect accompt thereof unto the Committees of the said severall Counties when thereunto they shalbe by them required; And for the better encouragement of the said Collectors and Treasurers; It is Ordained that two pence in the pound shall be allowed to the said Collectors for every summe of money collected and payd by them to the said Treasurers, and two pence in the pound for the said Treasurers for every summe of mony received and disbursed by them according to this Ordinance, and that the Treasurers of the said Counties shall issue out no summe or summes of money to any person or persons, without Order, under the hands of the select and standing Committees to be appointed as aforesaid, or five of them at the least.

And it is further Ordained, that the Committees of the said severall and respective Counties, shall hereby have power and Authority to advance money by way of Loane for this service and of other necessary charges tending to the safety and preservation of the said Counties, and for the security of such persons as shall lend any money for the uses aforesaid, to give them warrants under their hands, or the hands of three of them at least, to receive the same againe of such Treasurer or Treasurers, to whom such warrant or warrants shalbe directed, who shall upon the sight of the said warrant, and a Coppy hereof left with them, to detaine so much of the Moneyes which he or they shall receive as aforesaid, to discharge the said warrants. And if the said Treasurers, or any of them to whom such warrants shall be directed, shall not after sight of such warrants, and a Coppy hereof left with them as aforesaid, stop and detaine so much of the next moneyes which he shall so receive to satisfie the person or persons the money so lent as aforesaid, upon proofe

proofe hereof made, the ſaid Committees or any two of them ſhall for his or their neglect or default make out their warrants to the high Conſtables of the hundreds where ſuch Treaſurer or Treaſurers ſhall dwell or inhabite, or to what other perſon or perſons they ſhall thinke fit to leavy ſo much mony as the warrant or warrants were made for upon the goods of the ſaid Treaſurer or Treaſurers, by way of diſtreſſe, and ſale of their goods, to the uſe of the perſon or perſons ſo lending as aforeſaid; And it is alſo Ordained, that whatſoever ſums of money are or ſhall be ſet or impoſed by vertue of this Ordinance, upon any Land-Lords for and in reſpect of any Lands, Tenements, or Hereditaments, held of them by any Tenants, the ſame ſum or mony ſhall be paid by their ſeverall reſpective Tenants, which ſaid ſums of money ſo to be paid by the ſaid Tenants for their Land-Lords, they ſhal deduct and defalke out of the next rents payable by them to their Land-Lords; And for ſo doing, the ſaid Tenants, their Heires, Executors, Adminiſtrators, and Aſſignes, from any Graunt, Covenant, Condition, Writing Obligatory, or other matter whatſoever made to the contrary, ſhalbe diſcharged by authority of both Houſes of Parliament. And it is Ordained, that the Committees of the ſaid Counties, or any eight or more of them, foure whereof to be Members of the Honourable Houſe of Commons, ſhalbe a ſelect ſtanding & conſtant Committee, who ſhall have power to take the accompts of all Treaſurers of money, or keepers of ſtores or Ammunition belonging to their ſeverall and reſpective Counties, and to order all other affaires of their ſeverall Counties according to the Ordinances of Parliament, now made, or hereafter to be made concerning the ſaid Aſſociation: and for the better effecting of the premiſſes, and for the making and chooſing of the ſaid ſelect, conſtant and ſtanding Committee, the Committees of the ſaid ſeverall and reſpective Counties are hereby required to appoint a Meeting at ſome convenient place within their ſeverall and reſpective Counties ſo ſoone as conveniently they may, and they then preſent are to agree amongſt themſelves of the firſt eight who are to begin this ſervice, by chooſing two out of each Countie of the ſaid ſeverall and reſpective Committees, to be a ſelect, ſtanding and conſtant Committee: and after they or more of them ſhall have ſate fourteene dayes,

then

then those of the said select Committees are to appoint foure other of the said severall Committees to be of the said select and standing Committee, who upon notice hereof are forthwith to repaire to the said standing Committee and not to depart thence untill they shall be discharged.

And so to change the said Committees successively during these troubles, or till further Order to be taken, giving notice from time to time to them which are to succeed, six dayes before they are to make their appearance at their appointed place.

And be it further Ordained, That if any of the Forces or Souldiers of the said Associated Counties, rayled or to be rayled as aforesaid, shall doe any prejudice out of their respective Counties to any others of the said Associated Counties: That it shalbe in the power of the said select and standing Committee, or any two of them, to take care and provide that restitution be made either of the respective offenders, or by the Countie, out of which the said Souldiers so offending were rayled.

And be it lastly Ordered and Ordained by the Authoritie aforesaid, That if in case the said Forces, or any of them, shal be commanded out of the bounds and limits of the said Association that the said severall and respective Counties shall not be charged with the payment of them during the time of their absence, unlesse they march forth of the said Countie with the leave and consent of the select and standing Committee for the time being, or five of them.

Ordered by the Lords in Parliament, that this Declaration shall be forthwith Printed and Published.

John Browne Cler. Parliamentorum.

FINIS.

Die Sabbati 15. Junii. 1644.

AN ORDINANCE OF THE *LORDS and COMMONS* Assembled in PARLIAMENT.

For continuance of the former Ordinance for four Moneths longer, from the time of the expiration of the said Ordinance, For the Raising, Maintaining, Paying, and Regulating of 3000. Foot, 1200. Horse, and 500. Dragoons, to be commanded by

Sir WILLIAM WALLER,

As Serjeant Major Generall of the said Forces, under his Excellency the Earl of ESSEX, in whose absence he is to be Commander in chief over them, and all other Forces raised, or to be raised in the Associated Counties of *Southampton, Surrey, Sussex*, and *Kent*.

THE Lords and Commons in Parliament Assembled, do Ordaine and Declare, and be it Ordained and Declared, That the Ordinance intituled, *An Ordinance for the raising, maintaining, paying, and regulating of* 3000. *Foot*, 1200. *Horse, and* 500. *Dragoones, to be commanded by Sir* William Waller *as Serjeant Major Generall of the said Forces under his Excellency the Earle of* Essex *Generall, and of all other Forces, raised, or to be raised in the associated Counties of Southampton, Surrey, Sussex, and Kent*, and every Clause, Article, and thing therein contained, shall have continuance for and during the space of 4 Moneths longer from the time of the expiration of the said Ordinance:

This hath relation to an ordinance which came out the 1st April 1644

nance: And it is hereby further Ordered and Ordained, that the Committee hereafter named, or any three, or more of them, and no other, shall have power and authority to put in execution the said recited Ordinance, and the Ordinance of the fourth of November, 1643. for the associating the said Counties, and all other Ordinances of Parliament, for the raising and leavying of money within the said severall and respective Counties, which are not yet executed, and shall, and may Assesse, Rate, Taxe, Collect, and Leavie all and every the Summe and Summes of Money which are yet in Arreare, and not yet rated, assessed, taxed, collected, leavied, or paid in, according to the said Ordinances, or any, or either of them: and for the better expediting of the said Service, Be it Ordained by the Authority aforesaid, that the Persons hereafter named, and no other, shall have power to put in execution the said Ordinances, any former Ordinance to the contrary thereof notwithstanding. That is to say,

Southampton. *For the County of Southampton, and the Towne and County of Southampton,* Sir Henry Worsley, Sir William Lewis Baronets, Sir Thomas Jervoise Knight, Robert Wallop, Richard Whitehead, William Jephson, John Doddington, Richard Norton of Southwicke, Richard Jervois, John Lisle, John Button, Edward Goddard, John Bulkley, Edward Hooper, Richard Major, William Pitt, Nicholas Love, John Hooke, John Kempe, William Wither, Richard Moore, Arthur Evelin, John Fielder, Thomas Bettesworth, Thomas Creswell of Heckfield, Francis Rivett, Henry Bromfield, James Tutt Esquires, Robert Harward of Sutton Skotney, George Baynard, Thomas Gale, Thomas Dowse of Elden, William Wolgar, William Gore, Alexander Wilson, the Major of Southampton for the time being, Edward Exton, George Gallop, Alderman Robert Wroth, and John Kittlewell Gent. Ralph Riggs Alderman of Winchester, and John Elliott of Rugwood.

Surrey. *For the County of Surrey,* William Lord Mounson, Sir Ambrose Browne Baronet, Sir John Maynard Knight of the Bath, Sir Thomas Jervoyse, Sir Richard Onslow, Sir John Dingley, Sir William Elliott, Sir Matthew Brand, Sir Robert Parkhurst, Sir Robert Wood, Sir Robert Gorge Knights, Thomas Sandys, Nicolas Stoughton

ton, George Farwell, Henry Tonstall, Arthur Onslow, Robert Goodwyn, Robert Wood, Francis Drake, George Evelin, John Goodwyn, John Farewell, Edmond Jordan, Thomas Locke, Lancelot Johnson, and John Turner Esquires, Sarkford Gunston, George Wither, Robert Terrey, Robert Purse, and Robert Mead Gentlemen.

For the County of Kent, Sir Edward Scott, Sir John Honywood, Sir Peter Godfree, Sir Henry Heyman, Sir William Man, Sir John Routh, and Sir Thomas Godfree Knights, Thomas Westroe, Robert Scott, Lambert Godfree, Thomas Broadnox, Richard Browne, John Browne, Sir Edward Moinings, Sir Edward Boys, Sir Richard Hardred, John Boys of Elmington, John Nutt, John Boys of Wingham, Sir Timothy Thornehill, Sir James Oxenden, Stephen Moinings of Dover senior, Henry Oxenden of Deane, Sir John Roberts, Sir Michael Livesay, Kenricke, Thomas Plummer, John Bix, Humphrey Scot, Captain Curlet, George Duke, Michael Bell, Osborne junior, Sir John Rivers, Sir John Sidley, Sir Henry Vane senior, Sir Henry Vane junior, Augustine Skinner, Sir Humphrey Tufton, Sir Nicholas Miller, Richard Lee, William James, Beale, George Newman, George Hall, John Den Esquires, Broughton of Maidston, Thomas Sylliard, Thomas Blunt, Esqu. Sir Anthony Weldon, Sir Thomas Walsingham, Ralph Welden, Thomas Franklin, Twisden, John Baker, William Boothby. For Canterbury, the Major for the time being. Sir Edward Masters, Sir William Mann, Alderman Masterson, Thomas Denn Esquire, Recorder. *Kent.*

For the County of Sussex, Sir Thomas Pelham, Sir Thomas Parker, Sir John Chapman, Anthony Stapeley, Herbert Morley, Laurence Ashburnham, Sir Thomas Ershfield of Denn, Henry Shelley, John Baker, Hall Ravenscroft, Edward Dowse, William Hay, Herbert Hay, John Busbridge, Herbert Borde, Harbert Springate, Peter Farnden, Thomas Jefferay, William Mitchelborne, Thomas Collins, John Borde, Anthony Crutenden, Anthony Foule, Francis Sellwin, William Newton senior, William *Sussex.*

 Cawley,

Cawley, Thomas Middleton, John Downes, Edward Apsley, George Oglander, Capt. James Temple, Thomas Chase, Ralph Cooper, George Churcher, Peter Bettisworth of Finching Esquires, Captain Chitty, Thomas Henshaw, William Freeman, William Marlett, Henry Bridgier, Thomas Greeble of Marden, Thomas Millett of Marden, William Cooke, Nicholas Shepard, John Fagg, William Morley, Robert Dike, Humphrey Edwards, Henry Nicholson, Arthur Bettesworth, George Greene, Philip Jermin Sergeant at Law, Stephen Humphrey, Nathaniel Studley, Robert Spence, Roger Gralwicke, Ambrose Traiton Esquires.

Joh. Browne Cler. Parliamentr.

FINIS.

A DECLARATION BY Sir Edward Dering Knight and Baronet.

With his

PETITION

To the Honourable

House of Commons

Assembled in

PARLIAMENT.

Juven. Sat. 3.

Quid Romæ faciam' mentiri nescio.——

London, Printed by *F. Raworth*, for *Philemon Stephens*, at the golden Lion in *Pauls* Church-yard.

April 1. 1644.

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April 1. 1644.

TWo moneths together, I did in my own houſe enjoy ſo happy a privacy, as that nothing could adde to the ſweet ſatisfaction thereof, but the ſight and company of my children, which I wanted: my wife at choſen times came into my ſtudie, and made my ſtollen commons a feaſt with her ſociety, whilſt my ſervants thought me far from home. This contentment was in *May* and *June*, 1642.

In this time I received, from ſome very neer, in Place, Truſt and Favour with his Majeſtie, ſeverall Expreſſes to call me unto *York*; which by ſeverall returns of mine I was ſtudious to decline: But they perſiſted, and uſed the Kings Name unto me, a ſure Engine to make me move: It was then a lawfull Duty in me to attend; for how great ſoever our fears then were, yet we were at that time in actuall Peace.

Ambition (I praiſe God) did never ſwell a thought in me. I had too much felicity at home, to exchange my reall happineſſe for guilded hopes: yet thoſe Letters (then received) did hold out that bait fairly to me. If Court-employment had one quiet Sphære, I might poſſibly haue been an endeavourer above twenty yeers ſince, when my taſte was quicker, the golden Fetters would have ſeemed lighter, and my acceſſe (by means of a powerfull hand there) more clear and eaſie for me: But my deſires in that kinde were not warm, either then or now.

But I found (at that time) my privacie was not like to be laſting, I had intimation that my ſafety was ſhaking; and then, between being drawn and driven, I went toward the King willingly; but out of my own houſe, and from my own Countrey, the moſt unwilling man that ever went. Thorow *Surrey* and *Oxford*, I went to His Majeſtie at *Leiceſter*, and with him to *Coventry*, and then to *Nottingham*, before the Standard was ſet up; ſince

ſince when, I have been conſtantly attendant, untill I came into the Protection of Parliament on the ſecond of *February*, 1643.

The wofull miſery of this Land, the utter ruine of the Church of God in this Kingdom, and the finall period of the famous Engliſh Nation, I did conceive would prove the undoubted iſſue of theſe bloody Wars; which may (as uſually) be ſucceeded by Plague and Famine, unleſſe ſome bleſſing from above do ſend a ſpeedy Cloſe. Now no Cloſe did I think expectable, but by the Sword: For the ſtrength of the Parliament being made up in the Act of *Continuation*, the three Eſtates had therein tied us up in a Band indiſſoluble. Indiſſoluble indeed, unleſſe by them who made it; or elſe (as the *Gordian* knot was loſed) by the Kings Sword. Therefore (God forgive me) I did (as is there too common) execrate that Law, and was not friend enough with King and Parliament for making it. Thus I hated the onely Cure, Strength and Security of the Land, being

being as (in another kinde) S. *Paul* ſaid of himſelf) *exceedingly mad* (*Act.* 26. 11.) Yet again, with S. *Paul*, from a Perſecuter I was made a Convert: for as he (1 *Tim.* 1. 13.) *I obtained mercy, becauſe I did it ignorantly*; that is, God had not opened my heart, but ſuffered me to go on according to the inward dictates there, which (though erroneous) I followed: but at length I was better bleſt.

Whilſt I was there, I had as much as was fit for me to expect: and though I kept the diſtance of Duty, yet could I make my own admiſſion to His Majeſtie upon every occaſion; ſuch was His gentle goodneſſe toward me: and I was received with that regardfulneſſe, which gave growth unto my love, and preſerves my love unto His Majeſtie whereſoever I ſhall be; though I ſhall onely ſerve the Parliament in the now great Controverſie between them; for I have taken a Covenant for the King and Parliament, I muſt be faithfull to both: But where I cannot ſerve the King in his perſonall Commands,

and

and ſerve him alſo in his Politike Capacity, wherein he is moſt eminently in his Parliament, I am reſolved to be ruled by the wiſeſt of Kings, who aſſures me (*Prov.* 11. 14.) That *in the multitude of Counſellers there is ſafety*; and therefore I ſhall anchor there.

No man can with juſtice and reaſon expect from me any depth of Diſcovery, or that I ſhould be the man to open the Myſterie of all the *Oxonian* Deſignes; I was not of ſuch inward admiſſion. This Declaration therefore cannot ſpeak any high particulars, yet ſhall it publiſh to the world ſome Motives of my Return, being the ſame wherewith the Honourable Houſe of Commons are pleaſed to be ſatisfied; which by way of Petition ſpeaks thus:

To

To the honourable Houſe of Commons assembled in Parliament:

The

HUMBLE PETITION

OF

Sir EDWARD DERING

Knight and Baronet.

Humbly ſheweth,

THat no force, nor any conſtraint hath brought me hither, but my own free Choice, purſued with Induſtrie; and this Choice grounded and confirmed in me upon many ſad Meditations, which have begotten as many ſerious Invocations to be directed in the beſt Way.

Some few Motives to manifeſt the honeſt reallity of my purpoſes, I ask leave to lay down in this Petition; But beforehand profeſſing my ſelf very ſory for bearing Arms againſt the Parliament.

1. *I con-*

1. *I conſidered, That in removing my ſelf hither, I do not forſake my Duty and Allegeance to the King, but really purſue it; and ſhall actuate it better then before, in a true Obedience, both to him and to the Parliament.*

2. *I did in this honourable Houſe take the Parliamentary Proteſtation, one Clauſe whereof is for the Priviledge of Parliament: This (as an argument for my Return) came late into my thoughts; but ſince it came, I have much wondered at my ſelf, how I could be ſo long tranſported, to aſſiſt in a way, to deſtroy this very Parliament which I have vowed to preſerve.*

3. *I dare not ſay, That the Kings Promiſes are forgotten and unperformed: I had rather hide then open ſo un-Royall failings, if I knew them; But certainly ſomething hath, at ſome times appeared like unto ſuch breakings; And, I think, the Petition out of* Wilt-*ſhire on Tueſday or Wedneſday laſt, ſhake little leſſe to the King Himſelf.*

4. *The fear of an* anti-*Parliament at* Oxford; *and a particular fear leſt I ſhould,*

(as divers of the Members there professed I should) be shortly called into that Convention, made me not onely endeavour to come away, but to hasten unto the true Parliament here.

5. *Some Clergie-men, and others, do speak a language there, as if the King could come no other way to his own dwellings here, unlesse by Conquest: But that way of prevailing doth carry the terrour of desperate Consequences with it; and is likely (I fear) to lead into* Arbitrary Government *and* Popery. *And I have been confident, That the King, with fourty servants, might come to* Westminster, *and stay there with undoubted safety to His Person: So I have said at* Oxford, *and I do still assuredly believe so; and God will blesse Him, if He do so.*

6. *I could never reconcile the Cessation in* Ireland, *to the Vows made in* England.

7. *When the first Declarations of this honourable House gave publike Caution of a prevailing Popish party, I confesse I had then no more but an implicite faith in that sense of the House at that time: It is since explicited*

unto

unto me: And the first Scene is plaid home in Ireland, *which already is the Popes, denomination being given* Ex majore parte, *Some late Defections have been to the Romiſh miſ-belief, and divers Papiſts are daily truſted with Commands.*

For theſe Reaſons I am come to render my ſelf into the protection of the Parliament; and that with a clear, candid, hearty integrity of Reſpect and Duty to this honourable Houſe. I am come in, in a happie hour, when the providence of heaven hath brought me in, under the ſhelter of a *Declaration by both Kingdoms*; who both have therein promiſed, That I ſhall be *received into favour*, and that with *ſpeciall conſideration of the time of returning*; wherein I have the honour to be the firſt Suiter that layes hold on your offered Favours.

Moſt humbly therefore I pray, That *your free Reception of me, may ſeal the full Liberty which is promiſed*; And I ſhall daily pray for the happy iſſue of all your Conſultations.

Hereunto I do onely ſubjoyn this, That I obſerve that in matter of Religion, they are yet in love with thoſe ſpecious, pompous, loud, exteriour complements. One ſingle groan in the Spirit, is worth the *Diapaſon* of all the Church-Muſick in the world. Organs, Sackbuts, Recorders, Cornets, *&c.* and voices are mingled together, as if we would catch God Almighty with the fine ayre of an Anthem, whilſt few preſent do or can underſtand. *Ubi belluinis ſtrepitibus cantillant, Dum hinniunt diſcantum pueri, mugiunt alii tenorem, alii latrant, contrapunctum, alii boant altum, alii frendent baſſum, faciuntq; ut ſonorum, plurimum quidem, audiatur, verborum, & orationis intilligatur nihil.* In this Devotion made up with noiſe like the *Dionyſian Orgy's*, there is a paraſiting part of the Clergie, who love with theſe lazie performances to amuſe the people ſo much, that they had rather the Kingdom ſhould be blown up, then that the King ſhould forbear to hear the blowing of Organs: Some of theſe (I doubt not)

do think the Cathedrall part of this great Contention, worth this War and Blood. One of these hath severall Times argued with me, That the King is guilty of Perjury for consenting to the Bill of taking away the Bishops Votes in Parliament, and disabling Clergie-men to officiate in the proper acts of Lay-men.

This fascinated part of the Clergie, who adore this externall pomp, who measure Devotion by the ear, and take Religion in a Tune; these are as apt as ever to ramp up again into all the amplitudes of the power they had, and then will fall again into the excesse of all their former sinnes, and we then are as sure to fall into all our former sufferances. If these gayeties had not been retained, *England* (since the Reformation) had been more pure and chaste in Religion, then of late it was. *Fœdera servasset si non formosa fuisset.* But God be thanked, who hath given us a living Parliament to watch these misleaders, these Romish back-sliders: He hath not yet with-drawn his love from this Nation;

Nation; nay, he now doth chastise us, therefore he loves us now. Let us therefore be every one carefull to amend his wayes, so in our new Covenant we vow, and that is the way to mend a Family, to mend a Province, to mend a Kingdom: One *Achan* may trouble a whole Host. Yet who doth inwardly consider this, though a Heathen could observe it?

Hesiod. op. & die. Lib. 1.

Πολλάκι γ' ξυμπασα πόλις κακοῦ ἀνδρὸς ὀπηδεῖ;

For many times a whole City is punished for one wicked mans sake.

Lord grant that Heathen Poets may not rise up in Judgement against the Christians of *England*.

EDWARD DERING.

FINIS.

IMPRIMATUR.

Jo: White.

Martii 28. 1644.

IMPRIMATUR.

Jo: Wilkins.

Martii 28. 1644.

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the reſt of the KINGDOME.

The eleaventh VVeeke, ending March 16. 1643.

SUNDAY. *March.* 10.

THe Rebels at *Weſtminſter* do ſo ſhuffle and contradict their owne Votes, (as all muſt do who ſwerve from truth) that ſome of their *Ordinances* are borne and ſtifled the ſame day, according as their Counſels or Armies proſper: Which their Deputies the Executioners may more properly doe, who in the late fight at *Drayton* in *Staffordſhire*, moſt prudently changed their field-word three ſeverall times; the firſt was FAIRFAX (their confidence being in Sir *Thomas* and Sir *Williams* Troopes, which were both preſent,) and after *Fairfax*, they choſe the LORD OF HOSTS; and laſtly, when they had beene twice well cudgelled, they changed againe into GODS WILL BE DONE, that all might anſwer Sir *Thomas* his Motto, FOR REFORMATION. The Engliſh of which *Motto* you muſt fetch from *Scotland*, who (like loving Brethren to tell us what they come for) have upon all their Colours, FOR COVENANT, RELIGION, AND CROWNE OF BOTH KINGDOMES; which laſt is the end whereunto the former are meerely ſubſervient; for their *Covenant* hath changed its very fundamentalls (the *firſt* Article)

 ſince

ſince it came to *Weſtminſter*; and their *Religion* is ſo refined a thing, that they can bleſſe and ſlander, love and rebell, make a *Pacification* and an *Invaſion* by the ſame Rules; and all this to gaine no more but the CROWNE OF BOTH KINGDOMES.

Nor is this confuſion wrought onely in the field, the Contrivers at *Weſtminſter* are brim full of ſelfe-conviction, every day renouncing what they did before. Nay, their owne Priviledges (as many of them as are revealed) they have more violated then any thing under Heaven, except their Allegiance. For (to paſſe the late Vote about Sir *John Evelin*, where 65 was more then 71, a thing till theſe dayes unimaginable at *Weſtminſter*) they have a conſtant practice of making an *Order* ſuperiour to an *Ordinance*, when things of greateſt conſequence are tranſacted by their Commons, though the contrary hath beene ordained by both Upper and Lower Members; ſo as they themſelves alone, are greater then others and themſelves joyn'd together. Thus an *Ordinance* paſſed this laſt weeke, *That Sir* William Waller *ſhould be Commander in chiefe over all the Forces in the Weſt*, (but) *under the command of the Lord Generall*; which though it was voted by their *Lords*, and twice agreed to by their *Lower Houſe*, and the Ordinance more then compleat, yet this weeke 'twas unvoted againe by the Lower *Members*, and Sir *William* to ride out *Commander in chiefe over all the Weſt, and not under the Lord Generall*. And yet theſe Rulers would have us all ſo tame as to thinke them a Parliament, who (in this great famine of Law and Juſtice) have beene greedy devourers of His Majeſties Prerogatives, and every mans Propriety, are come at laſt to feed upon themſelves, not ſparing any of their owne precious Priviledges, but broken them all in as many particulars as they are capable of Violation.

MONDAY, *March* 11.

Being thus cruell to their owne Priviledges, you cannot wonder if they deveſt all others; which they did moſt rarely on Saturday laſt, in an *Ordinance* for Merchants Trading to *Levant*;

vant; wherein they tell us divers exquisite new particulars. 1. They say they have ordained, *That the Merchants of England trading into the* Levant *Seas, shall henceforth continue and be a Corporation* (which none would attempt to ordaine, but such as have studied the *Scots* Motto, and rebell For The Crowne Of Both Kingdomes.) 2. *That these Merchants shall have the free choyce and removall of all Ministers and Officers, either at home or abroad, whether they be Governours, Deputies, Consuls, or Ambassadors,* (nay put in the other word, *Kings* must not be forgotten.) 3. *That they shall have power to levy monies on the Members of their Corporation and Strangers upon all goods that shall be shipped in English bottomes, and upon all the goods of English shipped in Strangers bottomes, which goe into, or come from the* Levant *Seas*, (what thinke you of *Ship-Money* now, was it not an horrible Taxe?) 4. *That they shall have further power to levy such summes of money as shall be advanced for the use and benefit of the State, by the approbation of both Houses of Parliament,* (O there's the ground of all, the Merchants must pay for it, the *Members* must have a feeling.) 5. *They shall have power to impose a fine upon any person disobeying the Orders of this Corporation,* (and their *Memberships* must be Judges of that disobedience, which will ever fall heaviest on such as have most money.) 6. *They shall have power to distraine* (for the Property of goods) *and to imprison* (for the Liberty of their persons) *till such summes be paid* (as the Members have need of.) 7. *That they shall have power to make and give an Oath to the severall Members of this Corporation,* (some *Solemne League* or Oath of Allegiance to the new *Councell of State.*) 8. *The Lords and Commons doe ordaine, That a Bill shall be prepared to be passed this present Parliament for the further setling the Priviledges of the said Fellowship.* (This is a rare Circle, make an *Ordinance for a Vote to passe hereafter*, and a *Vote* for an *Ordinance*; take a Covenant to take up Armes, and take up Armes to defend the *Covenant.*) And *This Ordinance to remaine in full force, untill a Bill shall be prepared and passed*; that is, shall be in force before it be in force, *to the Fellowship*, (League, or Brotherhood)

what a fine creature would they impoſe upon us in name of a Parliament, which yet they meane to make more unlike, by ſtitching into it foure Members of the *Scots-Convention*, who with 21 *Engliſh* Covenanters (not a man more) muſt goe for the High Court and Great Councell of the Kingdome.

TUESDAY, *March.* 12.

And to ſhew all the world what daring men they are, they ſent His Sacred Majeſty a Letter full of ſuch matchleſſe deſperate Inſolency, both in the Superſcription and Contents, as this day it begat 5 Votes from the Lords and Commons aſſembled at *Oxford*, (ſuch as will not be forgotten by any that now live, or hereafter ſhall but heare of the Rebells at *Weſtminſter*; Of which *Votes* you may heare more from better hands.

Now ſince His ſacred Majeſty is thus uſed, if any Engliſh Subject refuſe to ſerve them, they are inſtantly in a moſt zealous rage; as appeares in their dealings with Sir *Richard Greenvile*, who becauſe he ſcorned to forfeit his loyalty, and honour which poſterity will pay to that Family, they have vexed themſelves to find out language foule enough to ſlaunder him, putting up Tickets (alas poore malice) to tell the world hee is gone to His Majeſty. But becauſe they conceale the ground of his departure, Sir *Richard* hath ſent a Letter to Maſter *William Lenthall* to ſignifie the reaſons why he came from *London*, which Letter ('tis ſuppoſed) the Members will ſtifle (for they are excellent concealers of any thing, but Victories) therefore we here give you an exact copy tranſcribed from that which Sir *Richard* writ with his owne hand.

Sir,

My imployment in Ireland *in His Majeſties Army, under the pay of the Parliament and my faithfull Carriage in it againſt the Rebells there, is ſufficiently knowne; and to ſay no more of it, ſince it concernes my ſelfe, I thanke God I can looke backe upon thoſe Actions with ſome comfort; and the more, that I proſecuted them with a ſincere affection, to the upholding the Proteſtant Religion*

in that Kingdome, ſo well as His Majeſties juſt and undoubted Right to that Crowne. The occaſion of my coming over, is well knowne too, and truly it was with many ſad thoughts of the diſtractions and miſeries of my Native Country. And I aſſure you, Sir, it was without the leaſt deſigne of engaging my ſelfe, for I knew my Allegiance to my Soveraigne was a checke to mee to lift my hand againſt him: And the reverence I bare to the name of a Parliament (which I find hath and doth yet deceive many) thwarted any reſolution in offering my ſervice to His Majeſty, where I knew it was due. I contented my ſelfe to thinke I had ſerved both without diſlike of either, and that therefore I might intend my owne Particular: and before I any way ingaged my ſelfe (if I ſhould doe ſo in the future) do it upon knowledge, and not report. Landing at Leverpoole *in* Auguſt *laſt, I found both there and at* Warrington, *that great ſuſpitions were had of mee, and alſo of my Lord* Liſle, *that we had brought over great ſtore of Treaſure, and the itch was ſo great to plunder us thereof, and of our Horſes, &c. that it was told mee, what we had was moſt uſefull for their good cauſe in hand, if wee were friends it ſhould be but lent, if we were other, they muſt not let ſlip ſuch an advantage. And truly though wee had Inſolencies offered us, yet Colonell* John Booth, *by his diſcretion and good uſage of us, kept them from committing thoſe barbarous injuries I found they were inclined unto. This wakened mee, and I ſoone perceived, that if this were the juſtice of thoſe pretenders of Religion and Reformation, the many complaints I had heard from many honeſt men was not without cauſe. In ſhort, from thence, with great difficulty I was permitted to come with a ſtrict guard to* London, *whence the Source and Spring of all our miſeries flowes. There, Sir, to ſpeake plaine Engliſh to you, I found Religion was the cloake for Rebellion, and it ſeemed not ſtrange to mee, when I found there was ſo little feſt of the Proteſtant Religion, as there was few of the learned and reverend Divines that were wont to preach it. There I found the Subjects liberty had a ſtrange guard for it, his Conſcience being forced to ſubmit to many unlawfull Oathes (though it pleaſed God I eſcaped them all) his eſtate was liable upon interpretation of a neceſſitous Party, to be exacted from him. And the whole Govern-*

ment

ment there, was but a neceſſity of Oathes and Mony for Subjects to compound to keepe part of their owne. The Priviledges of Parliament I knew not many of them, and yet was it very viſible, that the great Priviledge of this Parliament was to be none of the former. This ſome diſcreete and ſober friends, in divers particulars, made very cleare to mee. How the Kings name was uſed againſt himſelfe, was ſo odious to mee, as ridiculous. Sir, by this you will ſee I have lived ſome time amongſt you, in which I muſt confeſſe I endeavoured to have diſpatched ſome of my owne occaſions concerning my private fortune; but without it were obliging me in ſome command, which I conceive had an eye to your owne ſervice, I found ſo little juſtice, as any other honeſt man. At laſt I conceived that this might be a deſigne to have a hold and engagement upon mee, in a ſervice I was ſo ill ſatisfied in. Therefore I withdrew my ſelfe to my becomming and lawfull duty to His Majeſty. At whoſe feete I have now layed my ſelfe, from whence no fortune, Terrour, or cruelty ſhall make mee ſwerve. This Sir, in ſatisfaction to you and the world; So I reſt, as I expect you ſhould tearme mee

Oxford, March. 8. 1643.

Your malignant ſervant
Richard Grenvile.

To the Honourable William Lenthall *Speaker of the Houſe of Commons at* London, *preſent theſe.*

This Letter is ſufficient to ſatisfie all honeſt men, nay the Rebells in their laſt weekes Pamphlets heaped ſeverall commendations upon Sir *Richard Grenvile*: and Maſter *Kilvert*, (that notorious Solicitour) often ſaid to Sir *Richard*, *I am confident if any thing will regaine the Weſt from the King, it muſt be you, Sir* Richard; offering himſelfe in all ſervices to him for furtherance of that weighty buſineſſe, and was therefore very carefull to procure Sir *Richards* money, that nothing might retard that Weſterne Expedition; But Sir *Richard* came in ſuch haſt to *Oxford*, that he had not time to leave a reward for Maſter *Kilverts* diligence, which was indeed a faire new halter.

WEDNESDAY

Wednesday. *March.* 13.

Sir *Richard Grenvill* being here, puts Sir *William Waller* to chuſe a new *Lieutenant Generall*; and to haſten his worke in *Hampſhire*, that the Weſt may not ſtay for him: But a handſome rub fell yeſterday in his way: for we had this day certaine intelligence, that the Lord *John Stuart* (brother to the Lord Duke of *Richmond*, and *Lenox*) drew out ſome Horſe and Foot of Sir *Edward Stewels* Brigade, to a Rendevouze neare *Alresford*, and that evening a Partee of the Rebels Foot came from *Southampton* under the command of one Captaine *Thomas Evans*, to poſſeſſe themſelves of *Rumſey*, where they had a ſhort nights reſt; for very early this morning they were all ſurprized, being eightſcore men well armed, their worthy ſober Captaine upon examination was found to be deſigned Governour of *Rumſey*; as his Commiſſion in his pocket bare him witneſſe. Among theſe Rebels were taken ſix Renegado's, who were formerly of the Lord *Hoptons* Army, and therefore were now hanged at the extreame importunity of the Souldiers of that Regiment whereof they were formerly, who would not be ſatisfied till theſe had the ſame reward which was intended for Maſter *Kilvert*.

A day or two before this, the Rebells were diſturbed by the valiant Knight Sir *John Smith*, who beat up their quarters at *Bramdeane*, *Peterſfield*, and *Alton*, ſo as that faithfull ſervant to His Majeſty Sir *William Balfour* was faine to retire; who had ſeized on a Cart loaden with proviſions going to *Baſing*, but let it goe againe, at the inſtance of a few Troopers from *Baſing* Houſe, who demanded it of him ſomewhat too roughly, Sir *William* apprehending that all the Lord *Hoptons* horſe were nigh at hand.

Thursday. *March* 14.

But the greateſt newes is ſtill expected from the North, whence by an expreſſe it was this day ſignified, that the Brethren-

thren-Rebells came over *Tyne* that darke tempeſtuous Saturday night, *March* 2. at ten or twelve ſeverall Fords, at which time the Lord Marqueſſe of *New-Caſtles* Horſe cut off part of their Reare, and tooke great ſtore of their baggage, which was carried all on horſebacke, for they had no Cart nor Waggon. On the Wedneſday after (*March* 6.) the Lord Marqueſſe drew forth his whole Army & marched after them to *Cheſter* Town, and ſo over at *New-bridge*, and quartered at *Lamton* that night, ſtill cloſe purſuing the Rebells; Next morning, (Thurſday laſt, *March* 7.) His Excellency drew forth to a hill neare *Lampton*, where the Rebells a while faced him, but ſtill as the Lord Marqueſſe advanced the Rebells retreated from one hill to another till they were driven quite over the little brooke (neare *Uſſerton*) into *Sunderland*, cloſe to the Sea ſide; where the Rebells are girded into a very ſmall compaſſe, and the Lord Marqueſſe quartering that night at *Bedwicke* not full three miles from Sea, the Rebells Army being betwixt the Sea and His Excellency; the ſmall brooke (or ditch rather) parting the two Armies. In the morning (Friday laſt, *March* 8.) His Excellency uſed all meanes poſſible to make the Rebells fight, but could not invite them to it, whereupon he drew into quarters round about them, to keepe them in that ſtrait, knowing them to be in extreame want of proviſion; As he drew off the hill, the Rebells with 300 horſe would needs make a flouriſh in his Reare, but were ſo welcomed that they were charged through and through by part of Sir *Charles Lucas* his Horſe, who killed 74 of them in the place, and tooke 69 Priſoners. All or moſt of theſe Priſoners had money quilted in their doublets, which ſeemed ſtrange to the *Engliſh* Souldiers, and gave them freſh encouragement, being moſt reſolutely bent to fight with them, and the rather ſince they are ſo fitted with Three Thouſand good Armes, and 300 Barrels of Powder, which landed at *Hartlepoole* on Monday was ſeavenight, even ready for them as ſoone as it came on ſhoare; and their enemies ſo diſpoſed of, that they muſt ſuddenly change their Quarter or this world; for *Leſley* moſt haſtily perſwaded them over the *Tyne*, on purpoſe to engage them from running home into *Scotland*.

However

However 'tis plaine he never intended to creep into those small pinching quarters, especially if the newes hold (which since we heare reported) that they have received their full scourge of Rebellion, the certainty whereof you shall heare next weeke.

FRIDAY. *March* 15.

The Rebels had all their businesse drawne to a head at once, the forraine brethren in the North, and the Westerne Traytors at *Hemiock*, where the great plot of recovering the West, was discovered and dasht both in an instant. How eagerly it was followed you may best judge by an admirable Tiket, sent in mighty hast from *Ceely* the Governor of *Lyme* to the Rebels of *Poole* and *Warham* for instant help to save the maine contrivance:

Gentlemen,

If ever you will help come away, or we perish, all is put to it, we are ingaged in the Country, all our forces drawne out of the Towne, none left, our men besieged in Hemiock *Castle, wanting ayd, if ever you will doe for Christ and his cause, march away with* 200 *horse; which you may well doe, the Country befriends us, and are risen, but naked men, Christ his cause, the blood of many of the elect cryes for your assistance, hasten, deserve not, no let or opposition to be expected, the Lord incourage you, and stirre up your spirits to hasten away:*

Your servant
March. 8. Tho: Ceely.

To the Governour of Poole, Warham, *and to Coll.* Sydenham, *and Major* Sydenham.

This Ticket was intercepted by Colonell *Ashburnham*, the vigilant Governour of *Weymouth*, who transcribed a Copie, and sent the Originall to the Rebels, who you see are come up to that portion of Blasphemy, that if a few perfidious Rebels be shut up in a house, and in danger of the Law, then *Christ and his elect are all at stake for it.*

SATURDAY.

SATURDAY. *March* 16.

Now since they cannot recover the West, they'll fling all at the North, and therefore have raked up a goodly body of Rebels (7000 they say themselves) to conquer *Newarke* upon *Trent*, where on Friday *March* 8. they made a fierce assault in three severall places, but were bravely beaten off by the Garrison, with the losse (as 'tis esteemed) of full 500 Rebels, their Colonell *King* having dropt an Arme by occasion of a towne Bullet; and another Officer in chiefe (for all their Colours bowed as he passed by) dispatched out of the world, and their famous great Gun bravely dismounted by a shot from the Garrison, and lodged within halfe Musket shot of the Workes; where though they within cannot yet fetch it, by reason it lyes farre from any Port, yet 'tis too hot service for the Rebels to fetch it away. The Towne is not besiedged on the North side of *Trent*, which is assisted by Serjeant Major Generall *Porter*, who is at *Tuxford* with his Horse to secure that side of the River. And on the other side 'tis assisted by *Belvoyer* Castle and *Weverton* House, the latter whereof affords the Rebels small encouragement; for when Sir *Richard Byron* was Governour of *Weverton* House, *Gell* with 1000 Rebels laid siedge to it, and was most gallantly beaten off by 30 men in the House, *Gells* Canonier being then killed by a Cook-maid. And this last weeke Colonell *Lucas* and Captaine *Hacker* skirmished handsomely neare *Weverton* House with a Partee of Rebels, where they cut off above 30 of the Rebels Horse, and brought 20 prisoners into *Weverton* House, the noble owner whereof (the Lord *Chaworth*) being formerly taken prisoner by the Rebels at *Gainsborough*, hath smarted so deeply for his loyalty to His Majestie, that by his imprisonment and other ill usage from the Rebels, his health is much impaired, being at this present very desperately sicke.

As for *Newarke*, if the siedge be not already raised, (as some that came thence say confidently it is) yet 'twill hold out better then *Hopton* Castle in *Shropshire*, which for certaine was taken by assault by Colonell *Woodhouse* on Wednesday last, Master *Moore* himselfe the Commander in chiefe being then taken among the rest of the Rebels.

Now

Now though their Souldiers cannot take *Newarke* their Writers can, and therefore one of them sayes, *That the Garrison of* Newarke *offered to surrender the Towne to the Lord* Willoughby, *if they might march away with bag and baggage.* 2 Another sayes, *That the Lord* Willoughby *and Sir* John Meldrum *have already slaine before* Newarke, *one Lieutenant Colonell, 2 Captaines, and 200 Common Souldiers* (which were buried in a ditch a mile from the Towne.) 3 *That this newes of* Newarke *was certified in a Letter from Captaine* Clayton *to his father at London, which Captaine was in this siege, and was shot through the necke.* (Nay if he were shot through the necke, hee must needs write truth.) 4 *That the men of* Cornwall *are very Heathens, a corner of ignorant and atheisticall straines from the Mines* (O are yee angry, hath Sir *Richard* cast yee off?) 5 *That Prince* MAURICE *is as dead as ever any was, though the Malignants in spight of death will have him alive againe* (You'll dye in this lie, you are so hardened in it) 6 *That the Scots came so fast on, that it maketh the Assembly at* Oxford *double their tongues, and speake well of the Parliament at Westminster.* (Yes they have spoken well of them in five new Votes.) 7 *That Captaine* Hawks *by his diligence and valour surprized 200 of the Princes Regiment neare Banbury.* 8 Another lies, *That a Captaine from* Warwicke *seized 300 of the Princes Regiment* (This liter out-lies Captaine *Bussard* by one hundred in three.) And yet (9) Another sayes, *That the Governour of* Warwicke *took and killed at least 60 of the Princes Regiment, which indeed were all the Regiment consisted of,* (This *Lye* is over-matcht, it must fight with the Two former.) 10. *That the Marquisse of* Newcastle *last weeke did double his place, and ran from* Newcastle *to* York, (If the last Northerne Newes holds true, this is a horrible *Lye.*) 11. *That the Lord* Willoughby's *forces fell upon a Troope of Cavaliers, belonging to* Belvoire *Castle, and tooke all but three of them,* (There's a mistake of *All but three,* for *None but three.*) 13. *That Colonell* Norton *fell upon a Partee of Cavaliers at* Rumsey, *and tooke eight-score Prisoners.* (O fie, this is too grosse, you must not tell things directly contrary.) 14. *That most of the Bishopricke*

of

of Durham *have come in to the* Scots, *and taken the Covenant*, (Take heed, this *Lye* may make the *Scots* favour Bishopricks.) 15. *That the Parliament had news that the Marquesse of* Newcastle *is at this present cooped up in* Newcastle, (some body is cooped up, either the Marquesse or the *Scots*.) 16. *That the House agreed that some seaven-foot Colonels should be added to His Excellency*. (*Seaven-foot Colonels?* Had every Colonel seven feet? you meane sure seaven Colonels of Foot.) 17. *That of these seaven three were* Englishmen *and foure* Scots, *which are to be distinguished from other ordinary Colours*, (As people say, the Devill is by his cloven foot.) 18. *That none but Parliaments ought to tell Kings of their faults*, (your Parliament hath beene excellent at it.) 19. *That if any thing under Heaven bring a Reward for the Parliament, it will be the Solemne League and Covenant*, (your *League* doubtlesse will have its reward, as well as that in *France*.) 20. *That never Souldiers did more bravely then the Governour of* Northamptons *own Company at* Warwicke *and* Hilsdon, *under the command of Captaine* Guy, (was he called *Guy* since he went to *Warwicke*, or before?) 21. *That Colonell* Norton *hath taken divers of* Hoptons *men Prisoners, whereof Sir* John Stowell *is one*. (This sufficient to *Lye* in generall, do not name particulars.) 22. *That many will reade the* SCOTTISH *Dove, who will not reade divers other Intelligencers*, (My pretty Pigeon, if they can *reade* it more then thou canst.) 23. *That divers Carriers Horses from* London *were robbed by Sir* John Harpur, *as they were going from* Derby *to* Manchester, *though they carryed nothing but Cloth and Flax*, (*Cloth and Flax* are pretty words for Mault and Souldiers Coats ready made.) 24. *That Prince* MAURICE *the second doth imitate his Predecessour in robbing and plundering, and is now come into* Dorcestshire *to doe like the first* MAURICE, *who was Brother to Prince* RUPERT, (you never told us yet where the first Prince MAURICE his Tomb stands.) 25. *That Sir* William Balfoure *hath given a sound Alarme at* Winchester, *and forced* Hopton *to take new Quarters*, (at *Romsey*, and other places.) 26. *That Sir* William Balfour *took a Cart going with provisions to the Malignants in* Basing. 'Twas a Malignant Cart, for it would not go till 'twas rescued.

FINIS.

Numb. 29.

Mercurius Britanicus

Communicating the affaires of great

BRITAINE:

For the better Information of the People.

From *Monday* the 25. of *March*, to *Monday* the 1. of *April*. 1644.

The grand Plot to betray Britanicus.

AFter so many *Malignant experiments* to betray *Britanicus*, this, the *mock-Britanicus*, the *counterfeit Britanicus*, the *Bishops Britanicus*, is not the least, but the grandest, the supreamest, the Oxfordest stratagem, but this according to the old Copy, and former modell of cheating, nay this is now apparently a branch of the Jesuiticall designe, for as they have set up a Parliament against a Parliament, a Protestant Religion against a Protestant Religion, Priviledges and Liberties, against Priviledges and Liberties, Lawes against Lawes, and are setting up an Assembly against an Assembly, so many Bishops against so many Ministers, so many Deanes against so many Presbyters, so they have now set up a *Britanicus* against a *Britanicus*: Reader, did you ever live in such a juggling age, in such a time, wherein a man cannot know himselfe, but others puts on the like features and complexions, and I must confesse till I read the *Oxford Britanicus*, I tooke it for my own, the paper was so like, and the Printing was so like, and the Margin was so like, so as I could challenge all but the folly, the ignorance, and the lies, and when I read *Rime-doggrell* in the first place, and a deale of *Traverne stuffe*, of pints, quarts, and pottle pots (for it seemes the Authour is drunke twice a day in behalfe of the Pamphlet) I knew it was none of mine, I knew it by the dulnesse, the lazinesse of the language, by the ridiculous knavery and partiality, and yet the fellow had dasht in some of an old *Britanicus* every weeke, and hath got my words, and my phrases, and my parenthesis, and my many definitions, and descriptions, and hath larded, and interlined his sheet, and thus hath plundred me to my very face, and walkes abroad in my own stories, and my own jests, and my own Characters; but I hope the City and the Parliament will not suffer *Oxford* to juggle so neere them, and insinuate in the same

ſame paper, to betray their Intelligencer, and to let an Archbiſhop write, and a *Biſhop* Print, I have hitherto ſpent my Inke and Paper in vindication of this Cauſe, and every Member of Parliament, and of Aſſembly, and of City, and if they will let a Biſhop ſet out theſe counterfeits, theſe apes in paper, bribed from the *Iunto* at *Oxford* with five hundred halfe Crownes for advancing the deſigne of a *mock-Britanicus*, holding it ſeems moſt Epiſcopall intercourſe with the Malignant Clergy of that Vniverſity, beſides the laſt Packet that he received from *Leonard Lichfield* Printer to the Univerſity of *Oxford*, by all meanes to hold on his courſe of the *counterfeit Britanicus*, what a ſervice it will be to his Majeſtie and their Cauſe, how he ſhall be made Printer to his Majeſtie for ſo tranſcendent a ſervice, with many other expreſſions, in derogation of the *true Britanicus*, and beſides ſo many exhortations to the Author for continuing his good language yet a while, till he be better received, and then to put in any calumny againſt the Cauſe, to abuſe Mr. *Speaker*, Sir *Henry Vane*, Mr. *Solliciter*, Sir *Gilbert Garret*, the *Scotch Commiſſioners*, his *Excellency*, the Lord *Say*, Lord *Wharton*, Lord *Howard* of *Eſcherig*, Sir *William Waller*, Lord *Fairfax*, Sir *William Brereton*, or any other of our truſtees and Patriots, and eſpecially to write halfe victories, halfe commendations, halfe defences of the Parliament, of the Aſſembly, of our proceedings, I here publiſh and detect the deſigne of this *Biſhop* the Printer, and his Authour; can a Biſhop do any good to this Cauſe? Can a Biſhop Print in a Presbyteriall Preſſe? I do humbly Petition the Authority and Magiſtracy of this place, to look upon this ſtratagem, and vindicate their own Cauſe, and reputations, all I ſhould deſire, is but the eares of this *Biſhop* and his *Oxford* Author, for counterfeiting and betraying the Cauſe by their Intelligence, I am ſure Biſhops have been the loſſe of better eares then their own, and I may here demand this juſtice to have ſome of theirs, and to have them Pilloried for counterfeiting; but enough of this, till juſtice be done upon theſe ſcribling Traitors to the Cauſe.

Mock-Britanicus

Counterfeit Britanicus.

True Britanicus.

Aulicus, you now come to Town in a ſheet and a halfe, it ſeemes your other halfe comes up in Letters to Mr. *Biſhop* the Printer, and his friend, the Authour of the juggling *Britanicus*; and ſo you are Epitomized, and lies in leſſe room then you did.

Aulicus complies with the Printer, and Authour of the juggling Britanicus.

He tells us of the Parliaments *Votes* and *Ordinances* contradicting one another; what of that, they are made and fitted to times and occaſions, and when they vary, the other muſt vary too, States muſt turne in their Councells, to the turne of affaires, and if buſineſſe changes, *Votes* and *Orders* muſt change too, eſpecially in an intervall of Government, in times of tumult, and change, and motion, Orders, and Counſells, and reſults muſt change

Votes and Ordinances.

change too, but you tell us not of your contradictions in the *Oxford Vote*: how the *female Iunto* or the *Queens Rebells* Vote one weeke, and write the very same weeke to the Lords and Commons of Parliament at Westminster, and the next weeke *Vote* them all into *Traitors*, *Rebells*, all their actions into *High Treason*, and at that very time when our Parliament were making Propositions of Peace, now let the Kingdom judge of the purple, the *bloody Iunto* at *Oxford*, who to prevent all Peace, all intercourse, all Treaty, and to put things into a *finall incapacity* of being reconciled, have contradicted their own Votes: but oh the many other monstrous contradictions of theirs, they fight against Popery, and yet joynes all their powers and forces with the Papists against the Protestants at the same time; they fight for the Lawes and Liberties, and Priviledges, and yet would pluck up a Parliament by the roots from *Westminster*, and plant it againe in an *Oxford* soile, where a few evill Councellors shall whip them like so many Schoole boyes, and tutour them and their consciences into advancement of their owne designe, and make them drudge, and grinde, and Vote, and sit, and all for enacting a Plot of *Cottingtons* and *Bristolls*, was there ever so many mules in the State of England, so many be-Jesuited Noble men and Gentlemen, giving their backs to all the load, that a few *Ladies* and *Digbies*, and *Jermins* shall lay upon them; but I could tell of more contradictions, so many Court-contradictions, so many vowes and Imprecations against Popery, for Peace, and all broken, and violated; I could produce one *Declaration* against another, one Proclamation against another; one forbidding all Papists not to come neere the Court, another commanding them all into the very presence Chamber, one for putting Lawes in execution against Popery, another for arming, arraying, abetting all the Popery and Papists of the Kingdom, one full of tender expressions, of Royall favours, professing to take care of this Parliament, as of the Royall Progeny, another calling them Traitors, Rebells; one for commanding the last Wednesdayes of every moneth to be Fast dayes, another declaring all Traitors that fast upon that day; but I am weary of these *Oxford* contradictions, I passe by all the former contradictions in Proclamations, Declarations, Prayers, Lyturgies, against our brethren of Scotland, and all reversed, repealed, annihilated, oblivionated, and instead of Traitors, Rebells, Scots, called our loving, loyall, obedient Subjects.

Female Iunto.

He tells us of Sir *Thomas Fairfax* changing his word for battell, according to his successe, but you cannot challenge our Sir *Thomas* for changing any thing but that Word; you cannot fix a Marke of such a change, such an apostacie upon him, as I can upon all your Sir *Thomases*, your Sir *Richards*, your Sir *Hughes*, your Sir *Greenviles*, your Sir *Cholmleys*, your Sir *Hurries*.

Sir Thomas Fairfax.

Scots Mottoes. He tells us of the Scots, who have onely these *Mottoes* in their Colours, for Covenant, for Religion, for Crownes of both Kingdomes: Now what can he conclude from these Colours, and these Mottoes? Is not the Covenant and League most sacred and warrantable? Is not Religion the flower which the Papists would pull out of our garden? Are not both Crownes to be defended, preserved, redeemed from the hands of such Popish Armies, such Jesuited Rebels, and Prelaticall Traitours?

Religion. He tells us their *Religion* is refined, it can blesse and slander, love and rebell, make a pacification, and an invasion: No, Reader, these are the contradictions of *Oxford*; neither of *Edenburgh* nor *Westminster*; they that can write for peace one week, and the next week, fearing it should be granted, Vote them all Traitours for prevention; a pretty contradicting stratagem; tell us not of these contradictions any more, they are your owne, looke backe at your Declarations, and Proclamations, looke backe at your Oathes and Execrations: And now you tell us of Religion, is not yours a pretty, of a pretty large, a stretching and spreading nature, that the Papist as well as the Protestant may sit under? Is it not very double, when your *Junto* can go to Common-Prayer and Masse all under one? Is it not ridiculous that you can fight for, and against a Parliament with the same breath.

Priviledges. He tells us of the Parliament devouring up their owne Priviledges, and he instances an Ordinance for Sir *William Waller*, made and repealed: What a ridiculous impeachment is this? As if every inlargement, or variation, were a violation of Priviledge; as if Priviledges of Parliament were made to be destructive to the affaires of a Parliament: We know, that in times of these constitutions, publike good, and common equity, and reasons of State, are the ends, the rule, the standerds, the beames to weigh all Priviledges at; But, what, do you at *Oxford* tell us of Priviledges of Parliament, of violations; I am sure you are superlatively guiltie of that and more; your Lords and Commons, if there were any such things amongst you, have not onely forfeited your Priviledges, but your Parliament, your base desertions, your unworthy Apostacies, your running from *Westminster*, and the honest Apprentices, with white staves and Petitions, besides, your not onely breaking of Priviledges, but of a whole Parliament, if it had been possible, your undermining it, like so many *Fauxes* and *Catesbies*, with treachery, and Plot upon Plot, and perfidiousnesse, and every engine of iniquity.

Famine of Law at Oxford. He tells us of a *famine of Law and Justice*, and there is enough in *Westminster* yet, we had a Terme, even a full harvest of Law and Justice, but I hear you are so pinched at *Oxford*, there hath not been so much as the mor-

fall

ſell of a Statute, ſo much as a Law, or a Law caſe, ſo as *Ned Hyde*, and your other corpulent and well liking Lawyers begin it ſeemes to fall very low in their fleſh.

He tells the Parliament hath eaten up the Prerogative of his Majeſtie, and Propriety of others, and now feed upon themſelves, and their own Priviledges; let the world judge who have eaten moſt, whether you have not devoured more of the Priviledge of Parliament, and Liberty of the Subject, then they of the Prerogative; but what prodigious fancy is this from *Oxford*, that the Parliament here eats up their Priviledges, it ſeemes this was the reaſon the timerous and fearfull Lords and Commons run away to *Oxford*, leaſt they ſhould be eaten up with the Priviledges, in what Ghoſtly feares are theſe *Junto* men at *Oxford*, theſe Rebells of the firſt magnitude. Prerogative.

He tells us of an *Ordinance* of Parliament for Merchants *trading* into the *Levant ſeas*, and the man makes a kinde of a *Water-Commentary* upon every paſſage in it, and in one place he cries out of the Scots *Motto*; I tell ye they are in ſuch feare of our brethren, they even fancie that they ſee Generall *Leſley* every houre in the Army advancing, and that they ſee the Colours, and reads the *Mottoes*, at a hundred miles diſtance; you ſee this feare is a pretty diſcerning qualification. Ordinance to trade into the Levant Seas.

Then he cries out againe, *Kings muſt not be forgotten*, no more muſt Parliaments; and then he exclaimes againe, *What think ye of ſhip-money, now was it not a horrible tax?* Yes, we thanke the evill Counſellours for that, and many a plunder ſince: Againe, *Oh, the Members muſt have a feeling*; I think your Members have loſt their feeling, and their ſeeing too, they cannot feele Popery, they cannot ſee Tyranny.

He tells us of the *Letter* ſent from the Parliament, which he calls a Letter full of matchleſſe deſperate inſolencie, in the ſuperſcription, and contents; I am ſure for the ſuperſcription, it was directed to his Majeſtie, but it ſeems the rebels of *Oxford* are angry that any thing ſhould be aſcribed or ſuperſcribed to his Majeſtie, they would have our King to be in no more doings then the *Junto* at *Oxford*, and that is very little; and for the contents, the truth is, nothing will content them, the *Letter* was for *peace*, that was the contents, and the diſcontents which followed upon the reading it to the *Junto*, were a ſort of treaſonable, horrible, wicked, bloody ſentences, begun by a leading Rebell or two, and then the reſt of the *Junto*, as the faſhion is, follows, and Votes like ſo many Spaniels, by couples; but I ſhall print the concluſion of the Letter to the world, which hath ſo much loyalty and height of expreſſions to the glory of God, the honour of the King, and the peace of the Kingdomes, *as will not be forgotten by any that now live*; and thus I turn the expreſſion of *Aulicus* againſt himſelfe. A Letter.

The concluſion of the Letter followeth.

And in caſe your Majeſties three Kingdoms ſhould by reaſon thereof remain in this ſad and bleeding condition, tending (by the continuance of this unnaturall war) to their ruine; your Majeſtie cannot be the leaſt, nor the laſt ſufferer: God in his goodneſſe incline your Royall breaſt, out of pitty and compaſsion to thoſe deepe ſufferings of your innocent people, to put a ſpeedy, and happy iſſue to theſe deſperate evils, by the joynt advice of both your kingdoms now happily united in this cauſe by their late ſolemn league and Covenant; which as it will prove the ſureſt remedy; ſo it is the earneſt prayer of your Majeſties Loyall Subjects, The Lords and Commons aſſembled in the Parliament of England, *Weſtminſter* the ninth of *Mar.* 1643.

But Reader, leaſt this Letter ſhould operate with his Majeſty, and move or incline his Royall heart to peace, they have Voted out all poſſibility of Treating, and correſponding, and now I hope the Kingdom will look upon them, as the deſerters and deſtroyers of their Nation, as a company of men, met with reſolutions to ſee the funeralls of their Religion and Country, to ſee all buried in the ruines which they themſelves are making; oh how happy might this Kingdom have been again if this *Rebellious Iunto* at *Oxford* had not thus *killed* thoſe young motions of *Peace* in their very cradles, and thus cut off the bridges and paſſages of *pacifications*, but let the blood lie at the doore of the Convocation where they now ſit.

Scellum Greenvils Letter.

He tells us of Sir *Richard Greenvils Letter*, it were very good it were nailed up on the backſide of the Gibbet upon which Sir *Richards* name was lately executed, where the Traitour was hanged by a proxie, and as much of him ſuffered as we could yet reach too; providence & a little time may furniſh the Gallowes as well as he hath furniſhed the Epiſtle, but the truth is, this Letter is printed in *Aulicus*, with a Superſcription to Maſter Speaker, but it never came to the houſe, I ſuppoſe it Apoſtated like Sir *Richard* by the way, and turned backe againe.

He tells us of Sir *Richard Greenvile* and Maſter *Kilvert*, ſure there is ſomething why he puts them ſo together, I wiſh all be well.

For his ſtory upon our brethren of Scotland, he hath ſo inured himſelf of lying far North, that he never yet told true word when he once begun to enter with his relation into Northumberland.

Intelligence.

Canterbury.

The Arch-thing of *Canterbury* hath beene fully and freely heard in many particulars, his *crimes* are of ſo mixt a nature, ſome are *Epiſcopall crimes*, ſome *Prelaticall*, ſome *Eccleſiaſticall*, ſome *Canonicall*, ſome *Civill*, ſometimes he is proved to *commit treaſon* againſt the Laws of God, as in that book of *Paſtimes*, and *Recreations* upon the Lords-Day, and ſometimes againſt the *Common Law*, as in *threatning* the Iudges into injuſtice, and Ship-money; ſometimes againſt the *Law of nature*, as in divorcing Doctor *Baſtwick* and his wife, and Maſter *Prin* and his friend, and yet this little Tippet of Epiſcopacie is ſo fed

and

and fatned since he was put up in the Tower, that he is growne corpulent in his very soule, and fat to his very conscience, and he calls heaven and earth to witnesse his innocencie, and scornes all (he sayes) betwixt heaven and hell to lay a crime justly unto his charge, now you may see his Episcopacie hath some thoughts towards *Rome*, he is appealing to something betwixt heaven and hell, and that is *Purgatory*, but I leave him to the Parliament, and the Barre of Iustice, where he stands, and I must againe publish to the world, we shall never have a right successe, while we suffer this grand Idolator of our Kingdom, the violator of the Lawes of God, the persecutour of his truth, the enemy of his Gospell to passe unpunished, how should we expect that God should do justice upon our enemies, while we do not do justice upon his?

The *rents* of the *University* of *Oxford* that are paid from any places under the power of the Parliament are stopt by order, it is good yet reforming the revenues, for the Scholars are growne incorrigible. Vniversity rents of Oxford.

The *Ordinance* for the trading for *Coales* from *Sunderland* and *Blithe* is revived; and those that go, are to carry Corne, Butter and Cheese for the Scottish Army, for the enemy hath driven away both men and meat; and their Marquesse of *Newcastle*, who they in the North prayed so for, and assisted all this while, is now departing, leaving them the blessing of a famine behinde him. Ordinance for Coales.

There were Letters intercepted from *Ireland*, dated from the *supreame Counsell* there of Papists, thus they adorne themselves with the title of supremacy, and for my part I thinke they have some reason, for I am perswaded they are supreame to all the Counsells at *Oxford*, and that *Junto* but an inferiour, a lower, a meaner, a more subordinate coagulation, a thing acted, moved, promoted, ordered by the Supreamacy of the Catholikes there. Supreame Councell.

For the *losse at Newarke*, I am more lost then our forces, how to finde out the cause; I have gone from *Newarke* to *Cambridge*, from *Cambridge* to *London*, from *London* I know not whither, from thence back; the God of heaven lay the blood that is spilt, upon the souls of those that are the cause, till they doe repent, if there were any cause besides a meere providence; but now I humbly petition our Parliament to looke well about them before it be too late, the Associated Counties are now crasie, the enemy hath got the first successe this Spring, and it is time we were up and doing, I am afraid both Parliament and Assembly, as well as people, have some sin that hath sprung up this *March*, let us speake home, we are too secure, it was time for Providence to awaken us, we were not humble, it is fit we should bee laid low, we are divided amongst our selves, no wonder we are divided by the enemy, and sure we were a little wanting to our businesse and former successe, it is strange the enemy should be before us in the field, and we not only behinde them, but behinde one another, and his Excellencies Army (to the advantage of the *Oxford* designes) not yet recruited, but I am resolved. Losse at Newarke.

ſolved, I will never talke of our *Cambridge* Shire army ſo much in Winter, till I ſee them march out in Summer.

Earle of Manchesters Army.

The Earle of *Manchesters* Army is advanced, Sir *Thomas Fairfax* and others are to joyne with them, ſo that there is great hopes (through Gods bleſsing) to recover our former loſſes, and to give a ſtop to the plundering Prince.

Crowland Abbey.

Crowland Abbey is regained againe from the enemy, thus you ſee we take encouragements from our loſſes, and are not amated therewith, but awakened.

Newes from our brethren of Scotland.

Our brethren of Scotland have not been idle, they have taken the Fort on the South Shields, with foure peeces of Ordnance, ſeven barrells of powder, and about a hundred Armes, and have alſo brought over foure ſhips laden with Salt and Coales from the other ſide of the River under command of their new taken Fort, which is good prize to them.

Dunkirke Friggot.

There is a *Dunkirk-Frigot* of fourteene peeces of Ordnance, in that that River, which hath a *Commiſſion* from his Majeſtie, for taking of any ſhips belonging to the Parliament, or affected to the Cauſe, but is commanded by an Iriſh Captaine: this Frigot, after our brethren had taken the Fort, was forced, for her ſecuritie, to fall up the River neare *Newcaſtle*; by this you may perceive, any people, of what nation ſoever, ſhall have Commiſſions for deſtroying and impoveriſhing his Majeſties good Subjects.

Hilton.

Upon the 24. of *March*, at *Hilton* neare Sunderland, both Armies faced one another in the afternoone, and the forlorne hopes of either ſide skimmiſhed till eleven a clock at night, at laſt our brethren won the ground, and had the burying of their enemies, but there was but few ſlaine of either ſide: Upon the 25. they faced one another againe, and the Cannon were heard to play, but the ground where they were is ſuch, that they could not well encounter each other.

Doubt.

Whether hath the *Iunto* at *Oxford* any Liberty of ſpeaking, acting?

Reſolution.

No, unleſſe they ſpeake and act to ſuch ends and deſignes as the few Counſellours and Privadoes allow, for who can imagine that Liberty to be at *Oxford*, which could never be ſuffered at *Weſtminſter*.

Printed according to Order, for *Robert White*.

Numb. 29. 8.

Mercurius Britanicus:

Communicating the affaires of great

BRITAINE.

For the better Information of the People.

From Monday the 25. of March to Monday the 1. of April. 1644.

READer, there is a kind of a Brother of mine of the same name, which pretends to communicate the affaires of *Great Britain*, he tells you so in the *Title-page*: But if you look a little lower you will find little or nothing to that purpose: For the last week hee spent the first elaborated leafe in rayling, and self flattering, in abusing both me and himself: For I can assure you whatsoever the fellow gives you to understand, the paper is nothing else but a meer design upon your purse, and though he talks much of the Cause and for it, yet he is one that hides himself from all mens knowledge but one, and is ashamed to owne the businesse, nay, or to let it be seene in his owne handwriting at the *Press*; It must be transcribed before it come there: this is down-right Truth, and I have told it in as down-right a way; And therefore judge you whether it be fitting I should let such an Hypocritical pretender passe on without chastising: There was a Pen that silenced him once already, and put him quite out of his Imperious strain, and [illegible] the truth, hee never was right in his wits since that he perceived [illegible] Pens to undertake the same businesse; which would not be, if he did it not more out of a desire of gain, than sincerity of heart. Thus [illegible] I have been plain, but if I am moved, I can speak plainer yet; The [illegible] Stickshaw wisse had best take heed of me, I shall spoil his revenues by Pamphlet-pleasing else, as the *White liver'd Politician*, that tickets it up-

Britanicus Hypocritici us.

on postes, to abuse me about the City, had best be more wary: I would unmaske these hypocrites to the full now, if I thought it would not render the very name of *Britanicus* hatefull to the people for their sakes, and therefore for mine sake, I forbear this time. But howsoever, I have enough to doe with *Aulicus*, that slanderous *lying Oracle*, being loath to meddle with any else, but that I am most injuriously provoked. And I am sorry that such a slight passage as this, should take up so much roome in this small Paper, when a farre greater is in no wise capable of that abundant matter, which I have to say, in vindication of the honour of the Parliament, and this most famous City, against that cousin *Oxford* Pamphleter. I am full as the Moone, and you shall finde me to be the true *Britanicus*.

Aulicus a lying Oracle.

Rebellious *Aulicus* still begins with the word *Rebels*, and that is the utmost expression of his malice; divine providence permits the greatest villaines to take their course for a while, but the time will come when the *Passie* shall seize his hand at every letter, and an *Apoplexie* of terrour his braines, the guilt of conscience over-awing his invention. But what do I talk of a single person, which is but the pen-man and composer? This *Rascall* stratagem called *Aulicus*, is the darling of *Junto*, from thence its parentage is derived, though not in a direct way, yet obliquely, and in a close by-way: And they favour it so much the more, because they vent their own sense in an obscure, perfumating and rayling way; which (having so little of grave and serious truth to deliver unto the people) serves them instead of Declarations, the which, of all other they make least use of. And therefore whatsoever they can say for themselves, is altogether contained in this [illegible] Comment upon Parliamentary affaires, having peculiar *Memoirs* of their own designed to the employment. Is it not a shame that this [illegible] shew, this Counterfeit, this *Arrat-Image* of a Parliament should have nothing else to do, but to set them pretending, praying, [illegible] making sport in a pamphlet for men to laugh at, which their Country is upon undoing it earnest? What though *George Digby* and *Henry Jermyn* have the charge of learning it, yet you give the matter; [illegible] collected ready to their hands, so that they have such an easie [illegible] it, that they can squeeze *Lemmons*, play with Ladies little dogs, [illegible] any thing, and yet dispatch it suddenly for the Presse, though they have a Presse going in private too; but those impressions are so close, that they cannot be read: But no more of that; be pleased to read [illegible]

Aulicus stil the same.

Tricks of the Junto.

Digby. Jermyn.

here,

here, and take notice of their more publike Characters and impressions.

Aulicus tells us of *shuffling and contradicting of Votes here*; But I can tell them of worse *shuffling* there, and of Votes which need no contradiction; for to say the truth, they are meer contradictions in themselves: Such were the late five Votes against the Parliament, wherein they so fully took an occasion to betray their own desperatenesse and simplicity unto the world: For what a monstrous thing will it be to the reasonable sort of posterity, to heare that every Parliament of *England* should be voted Traytors by a few *Sun-burnt* at *Oxford*. Then for shuffling there were never such cheaters in the world; but they have so shuffled the *Kings* cards in this great game, that he very seldome falls out to be *Trump*, the cause every *Knave of Clubs* rules the roast: I am loth to continue the *Allegory* through the whole pack, for then I must tell you, how that in this preposterous game, the *Queen of Diamonds* (which are now in *Holland*) is more than all the Cards upon the *Earle*, et *Cæteris Consilii* Table; and when the *Ace* appeares, all are taken up that poke but an offer to vying. And how the *Knaves of Clubs* came to have such large interests in the swaying of the *game*: But this would be too tedious. I have said enough, to shew you what shuffling there is; Only I must tell you that there are many games which they can shuffle at besides, as that of shuffle-board, wherein *Brisall*, and his Cousin *Digby Cott.* are so excellent; But they play alsoe there with *Pieces of Eight*, and *Dollars*; And though they lose many by throwing into the hole in the Privy chamber for a while, yet they accept cheats, they will game the more in after-gaming: The *Spaniard*, hee will heare them out, and so they care not how much they venture.

Oxford Votes.

A game at Cards.

Shuffle-board.

He tells us of *Bills of Ordinance* that *lose days* they are burnt. This is all one, as to tell us of *Ordinances* that lose days they are burnt in the fire. [illegible] The wisedome of the Parliament to [illegible] when they are needfull, and so make provision according to the benefit of the subject, or their owne necessities: as many *Ordinances* happen to be lost after a little time, when the face of affaires is changed. And such is the discreet mediocrity of the Parliament, that never any are made, but when they are profitable, nor doe they at any time become unprofitable, or burthensome, but they are prudently cashiered, and made invalid: I could give you many instances of this kinde, but the condition of my present discourse will not admit a digression. And I must needs tell you what *fishing* there

The wisedome of the Parliament.

is at *Oxford*, in that confused crowde of the Kingdomes enemies. There is first, the Protestant Religion almost stifled with a deale of Reverentiall Arras, called Altar-cloathes, with Surplices, Hoods, Tippets, and Gownes. There are certain good Officers called Tutors, which stifle the hopefull sparkes of true Royalty, and religious dispositions in the young Princes: *Duppa* choaks their morning-Devotions with Popish Incense, or Episcopall non-sence babling; Popery as yet lyes, as if it were stifled, in close roomes: but when the long-looked for time serves, it will be seen active enough abroad in the open aire: but in the mean time the plot goes on, and there is old *stifling* of anything which may seeme to hinder it. Many things are acted in the Prince *Chamber*, and stifled from comming to the *Junto*: And as many which come from the *Junto*, if they are not stamped with her Maiesties Mint and superscription for current, in stead of Royall assent to give them life, are presently destin'd to the same fate. They have a certain Order of stiflers there, as well as many of *Friers*: What *Endymion Porter* cannot stifle, *Cottington* can; what *Cottington* cannot, *Bristoll* can: what he cannot, his sonne *George* can: what *George Digby* cannot, *Harry Jermyn* will: for what he wills her Maiesty can and will. Nearest are at the top of power; and the true Order of the Company of Favourites is here set downe, through all which the poore *Junto* must labour before they can attaine to the stifling of any thing they would, though they give never so many reasons for the ground of a motion. Were it not much better then, and more for their content and credit, to have remained Members of a true and free Parliament, in the Kinnesse of Liberty and Priviledge, then to be thus inslaved to the humour of particular persons. But no matter, it is a iust recompence for faithless deserters of their Countrey.

Stifling at Oxford.

Favourites Company.

Freedome of Parliament.

He tells us of our souldiers changing their field-word thrice at *Bretton* in *Stafford-shire*: the first was *FAIREFAX*; the second was *THE LORD OF HOSTS*; and the third was *GODS WILL BE DONE*. I am glad we can fetch so much in commendation of the noble *Fairefaxes* out of the mouthes owne words. We may hence perceive the piety of these religious and gallant [illegible], and whose souldiers they are, when in the midst of Martiall difficulties their eyes are towards heaven, and their confidence in the God of Armies, the *Lord of Hosts*, and out of this assured confidence, submit to his will in all things. The noble name of *Fairefax* may justly challenge the maine glory of our Northerne enterprises.

Field-word

Fairefax.

Be

Hee tells us that the *Scots Motto* upon all their Colours is, *FOR COVENANT RELIGION, AND CROWNE OF BOTH KINGDOMES.* A most religious and gallant *Motto*: I wonder *Aulicus* is thus ever-seen to confound so much. For this, in my common judgement, must needs inferre their present comming on to our assistance, to be above the reach of all exception and slander; it being to maintaine our *sacred Covenant*; and by it to preserve the Religion, and Crown of both kingdomes, so much endangered at this present. Scots Motto.

He tells us *our Covenant is changed in its very Fundamentalls.* The Fundamentalls of it, Reader, cannot be changed, but with the Fundamentalls of the Kingdome and of our Religion: they are all so entwisted and linked together. There are designes in hand to change them all, and to hew downe the house of God with Axes and Hammers, or rather to blow it up with secret undermining: there is many a Jesuite, both at home and abroad, in hand with a Granado: All the Friers within the limits of the *Pope-dome*, which are usually the best in Gun-powder *Politicks*, are consulted with for the invention of new fire-works for this same purpose: the Bishops pawne all to their very *Taffaty* and sleeves for Guns, Pistolls, and powder: And the Prelaticall Clergy are quite turned *Polemicall* Divines, in an absolute and reprobate sense. And the Schollers have left off their *Scotus, Soncinas* and *Thomas Aquinas*, to read altogether Carbine Controversies, changing their *Quids Quodlibets* into steele and leaden Bullets: And their *Secundum Quids* into rapiers and broad swords *Simpliciter*: The young Monkes and Friers make a notable doe, as well as the elder, out of such like premisses as these, to draw a conclusion of the Fundamentalls of our Covenant, and with it, those of the religion and kingdome. Fundamentalls. Schollers

He tells us, that our *Religion is so refined a thing, that we can scarce see it, feele it, &c.* As for slander, let him take that home to himselfe: It is an Oxford faculty, he only and his quality wherein they excell all other nations of the same profession: and for *blasing* as I expect it not from them, so neither do I upon them, which are such a cursing, and cursed generation, as I scarce know the like of in Religion. But had not our religion need to be refined, when there was so much drosse mingled with the pure gold of the Gospell? Was there not need of the Prelates a great deale of gold, or else they would never have been so far in love with it? They think *Peters* keyes too mean for them, unlesse they are double-gilt, or cast them into moo. li. or 3000. li. pe annum: Then the keys, with morning Starre, Sword and Sheeld were comfortable. But because Religion must bee refined, and that their wedge, this maine Idoll of theirs, in the melting and refining will be put to a little better, and more confusionable tale, they cannot endure to heare of it: This is the darling Idoll, to which all their other Idols are subservient; it is their *Magnum Numen*, all in all to them. Doe you think that *Seigneur Sebastian Dupps*, that great and Italian or Roman Grasse-hopper Popish drosse.

per, can sing any where, but in a full crop of Corn, is a plentifull harvest. That Creature was once Deane of *Christ-Church* in *Oxford*, and drowned his devotion in piping, and abundance of fine *Sing Songs*: He knew this *Sol-fah* of us in *Oxford* was the readie way to get above *E-La* in the Church; nay and in the Court. And this made many young fees in Divinity so mad after it, that they ran into any thought readiest to preferment: Bishop *Wren*, his Majesties godly Moderator of Chappel, this Wigeon-face, though he were geeten as high and as far as any by Popery, yet this would not content him, he must be above *E-la* too. There goes with his *Sabbath*, and his *S. George* for the honor of the *Garter*; *Dow.* his calumnious papers, *Pocklington* with his holy Incense and *Pocklington.* and abundance of other wild young blades in Divinity, whose notable itch to Episcopacie, some lovial *Discourse* or other: But hopes all melted away in this refining of Religion. Now I am in the trade of fining, I cannot but remember you of the Altar-cloathes in *Paul's* and *Westminster*; Their Copes and other Popish Caparisons all wrought which are so inter-woven with gold and silver, and so embroidered with rich embroidery, that were *Paul* and *Peter* alive again, do you think they would take them for Gospel garments? Do you think they ever knew what belonged to such gaudy gospelling? These are fitter for the fining pot then for a Protestant Church: And there is more to be gotten by burning of these idolatrous parcels then any other; but the best refining of them is by fire; for so they will do the Church more good then ever they did, by employing the money that may be made out of them, against the Churches enemies: It will help to pay two or three Troopes for a while.

Wren

Heylin.

Paules and Westminster.

Oxford jugling.

He tells us of *Sabbatarillus* at Westminster, and wearing *surtouts* over *cassocks* before. Reader, they have done what they could already to convert us all to Popery with jugling from *Oxford*, and with secret promises of preferment, to draw as many as they could, and some rotten *Members* have renounced all fidelity and honesty, deserting the Parliament: But this separation of the chaffe from the Wheat is done by the fanne of providence, as *Hippocrates* saith the vile from the pure, the dregs from the sound: And wee cannot but esteem it a great blessing of God upon us, to purge them; for as long as they were here, they were but as so many *Vipers* in the bosom, ready to poyson and sting at every turn: And now we may have more confidence and sincerity, in the proceedings of those who are intrusted: And how much do they deserve renouncing now; for every Parliament-man has a fair pull at the Cavaliers now. Our noble and valiant *Generall* hath made such proof of his abilities and valour, that will admire that one man should engrosse so much of honourable esteem in the hearts of his Country. Our gallant Commanders have been so [illegible] test services, that it were irreligion to suspect those, who have [illegible] the Cause of Religion: Where then is this renouncing which [illegible] I need not tell him, if he please a little to rub up his memory, [illegible] there hath been, and is at *Oxford*; not every day, but almost every hour: Whatsoever is decreed without the consultation and approbation of the [illegible] renounce

L. Generall,

Commanders.

...mented presently, if we liked and licensed by Sunday the Thirtieth day, it must be ex-
...ecuted, and shall in spight of the teeth, or any body else. I could tell you two of the
...renouncing of the Protestant Religion; but that is no newes.

He tells us of *widening of Privileges, and Magna &c.* This fellow hath abus'd us so long, that now he begins to be weary of it, and would very faine make the world beleeve, that we abuse our selves. Our Privileges are yet entire, and the maintaining of them is part of that we sit and sue, with all respect all integrity, and Allegiance to His Majesty, against those that strive to nothing else, but the violation of Privileges, and contrary to their Allegiance, have engaged his Person in a most destructive course, and dangerous waies. Privileges.

He tells us of a *practise of making an Order superiour to an Ordinance &c.* The excellent ordering of Ordinances and Ordinary, hath done them more displeasure than our Ordinance, though they doe pretty well: It does so disorder their inordinate plottings, that neither Ordinance nor Ordering cannot come on so fast as they would have it: and yet these are no meer practitioners for their time: It can doe pretty well for a thing of some few months, Idolatry cannot stand High long, and is not likely a long while to get out of the Government of Women. For let them ordaine what they can, these will order as they please. Here I cannot but call to minde the new and laudable Ordinance for the speedy raising of moneyes for the recruit of the Lord Generalls Army: This Army should be the surest bulwarke of the Kingdome, and in the end will be found so; and therefore I wonder, he tearming of it hath been so long retarded: I would have all men contribute thereto with a free heart, and open hand, where there are so many gallant Spirits resolved to venture heart, hand, and all for defence of them, their religion and liberties. Ordinances. L. Generalls Army.

He tells us that we *would have the same time as at Oxford a Parliament* here. There are none so mad, as to think or believe, but your *Sots* and wilde beasts at *Oxford*: they feer and pine like any Mad-dogges at the Parliament; but let them barke and howle the Moone: for them could their heads never so much, they will be glad at last to confesse a Parliament here: Woe must send them to *New-gate*, not to *Bedlam*, to be tamed, and brought to their right wits againe. Mad-dogs.

He tells us of a *famine of Law and Justice, and destroying of his Majesties prerogative*, there have been formerly famines enough of Law and Justice: But I could never see any yet; but that his Majesties Prerogative was thrived better at that time than any other: But the case is altered now, in regard the present famine of Law and Justice, is not so universall as those were formerly: the reason whereof is, because the whole breede and drove of Prerogatives have not such generall Ingresse, Progresse and regresse, as they had, into the common pasture of the Subjects propriety. And for the preventing of those vipers and Serpents the Members of the Common Wealth (who have travelled unto heaven and Propertied so well and surely, that the world with whelpes and fawning Curres of the Prerogative cannot make the least invasion or entrance to worry us, and tire us and hunt us out of our estates. I could tell you of some of our purple Purpure, those Gangrene, those Cankers, those Feavers, those Rotts, those Leprosies of the Law, which seek to gripe His Majesties good Subjects with a Corrupt Lawyers. Famine of Law and Justice. Liberty bounded.

The fourth Sheet.

HEre are many other passages in his book which I let passe, thinking it my best course to answer those onely which are most materiall. Amongst other things he mentions the five desperate Votes against the Parliament, which I touched suffici-

sufficiently in the last weeks *Britanius*. He hath also a Letter, which he [illegible] written with Sir *Richard Greenvile's* own hand to the Speaker of the House of [illegible] which is so full of impudence, that I suppose, it may well be *Richard* [illegible] a counterfeit excusatory piece: *Richard* can write indifferent well, [illegible] farre better.

Other *lyes* he hath concerning *Hopton's* Army, the Garrisons of *Lyme*, [illegible] *Wareham*, and against our Brethren of *Scotland*, which are all both odious [illegible]

Scots. culous: But we have certain information of the good condition the [illegible] And particularly, in that late Letter sent from a Minister, dated from the L[illegible] rall *Lesleys* Quarters, *March* 25. And that we may be somewhat sensible of the [illegible] ser, as well as of the discourse of their prosperous proceeding, there came [illegible] this week into the river of *Thames* laden with coles from *Sunderland*, which [illegible] cept in the mean time, as pledges for those which are to come after: For [illegible] tle en begin to conquer on the South side of *New-castle*, and have taken [illegible] and considerable Fort over against *Tinmouth* Castle, which commanded all [illegible] ther going in, or going out of the said Town: which newes is further [illegible] a ship-master which was upon the Exchange, and came that way within [illegible] dayes: So that I see no reason to the contrary, but that we may shortly have [illegible] *castle* coales in plenty, when the *Scots* begin to do such feates on the South [illegible]

Newark. It hath pleased him, who is the Lord of Hosts, to punish us for our [illegible] businesse of *Newark*; but the enemy, all things being considered, hath no [illegible] son to triumph much, if they cast up their accompts, nor can they glory [illegible] action of such inglorious treachery: Such accidents as this should awaken us [illegible] about where the fault is, and amend it; and quicken our resolutions to be [illegible] upon these enemies of our religion and most holy profession.

Lord Generalls recrute. And we can never shew our selves upon a fitter occasion, than in now [illegible] in inlarging our hearts and hands towards the recruit of our most noble [illegible] Army; a businesse of such necessity consequence, that I can make use of no [illegible] argument to perswade you, than the safety of your selves and Country, [illegible] needs be the more questionable, when the means shall be neglected.

Plymouth. God hath brought the expectation of the enemy concerning *Plymouth* [illegible] for it is in a secure condition, there being few or no forces in those parts [illegible] the souldiers of the Garrison were seen fifteen miles from the Towne, [illegible] provision.

The Parliament hath set out a Declaration to undeceive the people [illegible] the late pretended Treaty from *Oxford*, which comes very seasonably [illegible] gard that the *Oxford* party have set forth a most vile one, to betray [illegible] minded a mis-understanding of the carriage of that businesse, which [illegible]

Mocke-Treaty. a Mock-Treaty, and served but for other by-ends; and especially if it [illegible] ble, to gain a good opinion in the world of their desires of peace, [illegible] by the manner of their addresses, that they never intended it.

Quæst. Whether the late Treaty from *Oxford* were reall or pretended?

Satisfactio. I answer, that it was not reall, but a meere pretence [illegible] people into a good opinion of them; because the prime circumstance [illegible] was wilfully omitted; which is an acknowledgement of all [illegible] those persons with whom they are to treat: But her ein every [illegible] respondent terms from the K. to his Parliament were changed, which is much [illegible] concerns this present Parliament to have respect unto, because [illegible] deserters of them, and joyned themselves to the known enemies of the [illegible] set up a Mock-parliament, and pretend themselves equall to the true Parliament

Printed according to Order, by G. Bishop. 1644.

News indeed:

WINCHESTER TAKEN.

Together with a Fuller

RELATION

Of the

GREAT VICTORY

obtained (through Gods Providence)

at *Alsford*, on Friday the 28. of March, 1644.

By the Parliaments Forces, under the Command of Sir *William Waller*, Sir *William Balfore*, and Maior Generall *Browne*, against the forces commanded by the Earl of Forth, the L. *Hopton*, Commissary *Wilmot*, and others,

As it was presented to the Right Honble the Lord Maior and the Committee of the *Militia* for the City of London, by an eye witnesse.

Published by Authority.

London, Printed for *Laurance Blaiklock*. 1644.

April 2d

April 1. 1644.

THis day a Messenger came from Sir *William Balfore*, to my Lord Generall, informing him of the proceedings since the late Victory against the L. *Hopton*, who by letters certifieth that Sir *William Waller* comming to *Wincheſter* on *Saturday*, the Mayor of the Town met him with the Keyes, and gave him free entrance into the City, the enemie keeping the Caſtle; but underſtanding that the enemies ſtrength was not fled thither, they refreſht themſelves, and Marcht away for *Salisbury*, and miſsing of them there, they are gone thence alſo, and now are diſperſed all the Country over to make ſearch for the enemie; the ſame letter ſaith, they have taken Priſoners as many for number as they can deſire, fetching them out of Woods and by-houſes every day, ſometimes taking a Troop at a time, the iſſue I hope by Gods bleſsing (if the Victory be well followed with freſh men) will be the re-gaining of the Weſt.

GEN-

GENTLEMEN,

BEing imployed in the ſervice of the City and State, to attend the London-Brigade, now joyned with Sir *William Waller*, and at that time intruſted to acquaint you with our proceedings the laſt week; I am bold, after my humble ſervice, to preſent to you a brief Relation of the moſt remarkable Paſſages between us and the Enemy, not onely in duty to you, but alſo in love to all thoſe that long to be truly informed in the particular.

May it pleaſe your Honour, Upon Thurſday the 21. of this inſtant March (our Brigade being quartered at Midhurſt) our Major Generall received Orders from Sir *William Waller*, to advance towards Wincheſter to a Town called Traford, which accordingly he did with incredible ſpeed, almoſt at an hours warning, and that night arrived there, which we found to be a ſmall Village, not above ſeven or eight houſes to quarter all our men, there we met with much hardſhip, ſtaying for Orders till the Lords day following. Upon Monday the 25, we marcht forwards to

ioyn with Sir *William Wallers* main body; which accordingly wee did, and that night were appointed to quarter at Westmean, three miles distant from the main body, where we found a partee of the Enemies horse when our Quartermasters entred the Town, which occasioned some action, though not much considerable, we onely took a Quartermaster prisoner; the next day, which was Tuesday, we lay still, onely our Scouts brought in some prisoners, 6 troopers incountring with 16 of the Enemies, put them to flight, and brought away 3. of them prisoners. The day following we discovered the Enemy, who took some fevv of our men that vvere straggling from their colours, and soon after appeared in a great body upon the hill on the left hand the Tovvn, intending (as some prisoners confessed) to take us at Church, it being the Fast day; but it pleased God, vvho foreslavv the Plot, to prevent the danger, directing us to keep the Fast the Wednesday before, vvhen vve lay still at Midhurst, so that vvee vvere provided to entertain them, and drevv our men into a body neer the town, which done, Orders came to march away, which accordingly we did, in the Forlorn-Hope, expecting the Enemy every hour to fall upon us,

so

ſo that we were forced to make a ſtand a mile or more from the town in extream danger, till Sir *William Wallers* forces came up from Eaſtmean to joyn with us, then we marche along till we came neer to Cheriton, to a place called by ſome, Lamborough-field, where wee quartered all night, the Enemy lying upon Sutton Common, and ſome part of them neerer to us, ſo neer that the Sentinels could heare one another talke: Upon Thurſday morning a commanded partee was ſent to view the Enemie, which they did, and incountered with a forlorne hope of the Enemies, and behaved themſelves very bravely, ſo that day was ſpent in skirmiſhes, where much gallantry and true valour was ſhewed by our horſe, eſpecially two men whoſe names I do not well remember, to the perpetuall honour of the actors, and great admiration of the ſpectators, by whoſe meanes a conſiderable partee was once ingaged, and the enemy came on with a great body, which appearing, we diſcharged one gun, which did ſuch execution in our ſight, that they all fled.

This day a Counſell of War was called by both partees, both by us and the Enemie, as ſince we are informed, and the ingagement was ſuch, that of neceſſity they muſt give battell or retreat with much diſhonour, the next morning we prepared for the worke, and having ſought to God for aſſiſtance, we did addreſſe our ſelves to the ſervice, in the firſt place, a forlorn hope was drawn out of our brigade, four files out of a company, led on by *Captain Tompſon*, a ſtout man, who were ſent to take poſſeſſion of a wood which lay on the right hand betweene us and the enemie, which they obtained with eaſe in the enemies ſight, but ſuch was their policy, that they foreſeeing the neceſſity of our gaining the wood, if ever we gave battell to them in that place, planted their Drakes on the further ſide of the wood, which they diſcharged upon our men ſo thick, that the place was not tenible, though the greateſt part of our Musketteers, and ſome others, were drawn up

to

to them, ſo that they were forced to retreat in one houres ſpace, which gave great incouragement to the Enemie, who preſently came on with their main body of horſe, very powerfully, and were met as couragiouſly, yet being of the greater number (for our whole body was not then together) forced ours to a diſorderly retreat, at which time the day was doubtfull, if not deſperate, our foot all the while was ingaged on the left wing, to drive the Enemy from the hedges, where our men played their parts gallantly, and drove them frō hedge to hedge by degrees, till they had forced them to the top of the hil, our horſe doing little for the ſpace of an hour after their retreat, only ſome parties incountring with each other, at which time our Noble Major Generall *Brown* (who was ever known to be a valiant man, and muſt be lookt upon as a ſpeciall inſtrument in the work, Drew off 100. men from the hedges, and in his own perſon led them on to charge the horſe, which they did moſt gladly and couragiouſly, and forced the enemies horſe to wheele about, wherupon our body of horſe came on again, and that very manfully, at which time they charghed quite thorow the Enemies body and put them to a rout, ſo that they were forced to retreat to the top of the hill, where they firſt appeared, this was about two of the clock in the afternoon, at which time they began to retreat, and ſent their Carriages away, their body of foot followed after, the horſe and ſome few foot onely being left to face and to fight with us, at the the laſt it pleaſed God to raiſe up the ſpirits of ſome few, not above 300. and to put ſuch courage into them, as to adventure out of the cloſings, to charge the main body upon the plain, which they did ſo reſolutely that they put them all to flight, our horſe purſued them two miles at the leaſt, till the Enemies horſe overtook their own foot, who cryed out (as the country people ſay) Face them, face them, once more face them; which they did, but to ſmall purpoſe; our horſe came up, and at the firſt charge they were all routed and fled, our horſe purſued them till they overtook the foot, routed them likewiſe, and diſperſed them ſeverall waies, ſome fled to Baſing

ſing, ſome to Alton, and ſome to Wincheſter, and by the way they cryed out, the Kingdoms left, the Kingdoms loſt, &c. and when they left Alsford where they had long quartered, they ſet the town on fire at both ends, which doubtleſſe had burnt to the ground, but that our men came in and put it out, there was onely four or five houſes burnt.

Thus it pleaſed God (who alone is the giver of all Victory) to vouchſafe us not onely a deliverance (which we ſhould have owned as a mercy) but a glorious conqueſt. As for the inſtruments, I dare not challenge any of neglect in this dayes ſervice, to ſpeak the truth, both Horſe and foot quit themſelves bravely.

We took priſoners in the fight; Sir *Edward* or Sir *John Stowell*, Major Gener: of a Brigade, a man of a great eſtate: Col: *Beard*, Colonell of a Regiment of Horſe, and of a Regiment of Foot, who was imployed in *Ireland*: Lieut. Colk *Kingſton*, Captain *Price*, Captain *Chidleigh*, Captain *Jackſon*, Captain *Seamer*, Enſigne *Cooper*, Lieuten: *Kite*, Enſigne *Mellis*, Enſigne *Marſh*, Enſigne *Midley*, Cornet *Conſtable*, Cornet *Ducket*, *John Morſey* Phyſitian; Together with many other Captains and Commanders, beſides cõmon Soldiers, the certain number I know not; whereas wee have not loſt 40 men that wee know of; one of our men that was taken priſoner (but left behinde by reaſon of his wounds) told me himſelf, they had not taken 20 priſoners in all; and, I know not of 20 ſlain; the moſt conſiderable loſſe on our part, is the Col: *Tomſon* (a brave man) is ſhot with a Drake, and his Leg is cut off, we are in great hopes of his recovery; Major *Boſwell* is deſperatly wounded, Captain *Melton* is taken priſoner, ſome few are wounded, but I hope not mortally, the certain number of the ſlain I cannot report; they told us in Alsford, that they fetcht off cart-loads of dead men, and ſome they buried, and ſome they carryed with them, the Lord *John* the Duke of Richmonds brother is ſlain, and Generall *Ruthen* as we are informed, though the Malignants are loath to part with ſuch a Souldier, or to hear of his death, ſome ſay, he was not there; others ſay, he is eſcaped ſafe to

Reading,

Reading; give me leave to tell the truth, I my ſelf was at the houſe where he quartered at Alsford, the Maſter of the houſe teſtifies that he was there, and being troubled with the Gowt, went not into the field; in the morning, news was ſent to him (doubtleſs it went to Oxford too, we may chance hear of a Thankſgiving for it) that the Londoners were routed, a thouſand taken priſoners, the reſt fled, and were then in the purſuit, welcome News no doubt; for preſently he cals for a deck of Cards, and follows his ſport, till at laſt a meſſenger in all haſt tells him the tide was turn'd, their horſe were routed, and his preſence required; away he goes into the feild, and was ſaluted there by Leivtenant Colonell Bump, and ſo the game was ended; our great gunne cut him off, and he was brought dead to town: I could tell you of ſome others, a Captain left behinde in Alsford ſorely wounded, doth ſwear the Devil is in the Round-Heads they are ſuch Firemen; they have ſlain, wounded, and taken Priſoners, all their Commanders of any note; if it be an untruth, or any Malignant pleaſe to give it a groſſer title, conſider out of whoſe mouth it came; this for Friday. On Saturday morning I ſpake with the Meſſenger, who came from Sir *William Waller* to our Major Generall with Orders, for we ſtayed at Alsford, 4 miles behinde Sir *William Waller*, who affirmed that the Horſe and Foot were totally routed, not a body of 200 Foot to be found, of the great Army, conſiſting in all of twelve thouſand, that we had taken ſeven peeces of Ordnance, many carriages, and that Sir *William* would ſet upon Wincheſter immediatly, being within a mile and a half of it then, I truſt in God he is by this time poſſeſt of it. Many paſſages I am forced to omit for brevities ſake, both in and after the fight: we had both the ſame word, *God with us*: but ſee what it is to diſſemble with a God of truth. Our next word was, *Jeſus help us*; ſo he did: and then the laſt was, *Glory be to God.* Give me leave to end here, and let this day be ever in our thoughts, and the word be ever in our mouths, a day wherein God was ſeen in the high places of the field, a wiſe, mighty wonder working God, there is not an Atheiſt that can own thee, and not acknowledge it to be *digitus Dei*; Tis God alone that hath done the work, to him alone be all the praiſe; The reſt is thir,

March 30. 1644. *Gentlemen, I am your humble ſervant*, E.A.

The Queens Regiment was there, and Prince *Maurices* forces; moſt of the Iriſh neither giving nor taking quarter. FINIS.

Numb. 6.

THE MILITARY SCRIBE

Publishing his true Warlike Relations to the PEOPLE.

From Tuesday the 26. of March, to Tuesday, the 2. of April. 1644.

Anglorum Prelia.

POore *Lancashire* hath suffered much soul and misery ever since the differences and Warres began in this Kingdome, and hath scarce had any time of intermission from rapine, plunder, robbery, trouble and vexation, and now the calamities are freshly revived through all parts, and the present seat of War is fixed there, to the utter impoverishment of that fertile County, as appeareth by this Letter, sent to our Scribe out of those parts, from a person of credit, who was an eye-witnesse of the late actions there, in these ensuing words.

SIR,

THough our troubles are great, yet I look thorow them all, to give you a true Relation of the Passages which have been commenced this Week by the Enemy of our County: Sir *Charles Lucas* comming from

from *Doncaster* in Yorkshire, with a 1100. horse, first faced Sir *John Meldrum*, who lay upon the North-side of *Newarke* upon *Trent*, and without any action there, he departed and faced the Towne of *Nottingham*, where he lost 14. of his men, who were taken prisoners by the Souldiers of that Town & Castle, from thence he marched to *Ashby de la Zouch*, to joyne with Generall *Hastings*, and about the midst of this Moneth he came before *Lecester*, faced it, and gave us an alarme, about 2. a clock in the after-noone, but he durst not come within Cannon shot of the Town, whereupon our horse went out and faced him; the forlorne hopes charging each other, ours lost one man, which was an Ensigne, and we took four of theirs Prisoners, and so without more losse on either side, Sir *Charles* departed from us, to our Neighbour Townes, and there took horses and other goods, what he pleased from the People, and so he marched to mount *Sorrell*, five miles from *Lecester*, our Towne thinking he would returne to us the same night, but he did not. The next day, about 2000. horse came from *Newark*, and gave his forlorne hope a skirmish, at a village called *Quarne*, killed five of his men, took 10. of them Prisoners, and brought them to *Lecester*; the day following our men pursued the enemy to *Loughborow*, and came to *Cotes*, within a mile of it, where in sundry skirmishes with them, wee killed divers of their men and horse, which made the enemy entrench themselves in a breast-worke at a Bridge, and placed many of their Musketires about a ditch-side, here one of our Commanders had a Parley with the enemie, after which, the enemy marched upon our men in their workes, against whom our horse went valiantly up, and routed their forlorne hope, took 5. of them Prisoners, whereof one was a *Malloon*, who was formerly in *Nottingham* Castle, but made no escape from thence, our men shot him in the neck, & brought him away so wounded.

Our foot behaved themselves very valiantly in this [illegible] for they beat the Enemies from their Workes, got ground of them, and drove them into the Town of *Loughborow*, and took about [illegible] of them Prisoners, I was an eye-witnesse of this fight. Our Scouts were so courageous, that they slew divers of the enemie in the very face of their Body, and yet they moved not to helpe their partisans.

One Master *Boykly*, a valiant man of ours, charged a Captaine of the enemies, and shot him, and joyned himselfe to the enemies body, where hee stayed untill they began to know him, and then came off bravely with great applause, and so did many of our other

men,

men, which I also saw. More I have to relate unto you, but time will not permit me to write it. *Yours, &c.*

A Letter is come from an Officer of the *London* white Regiment, dated *March* 25. which certifieth, that Sir *William Waller* was then advanced with his army out of *Sussex* into *Hampshire*, that they were marched from a Town there called *Trefold*, and that their whole body was in the field on *East-Meane* downe, and that they expected to be ingaged with Sir *Ralph Hopton*; forces this present 27. of *March*, being the Fast-day.

Our Scribe onely touched the last weeks Captaine *Swanley*s actions in *Pembrokeshire* in *South-Wales*, but having now obtained a fuller Relatton, he can impart it in this manner: Captain *Swanley*, with the rest of the Earl of *Warwicks* Fleete there, took 2. *Bristoll* ships in *Milford haven*, the great ship called the *Globe*, being one of them, and at the same time, the Townes-men of *Pembroke* joyned with them, and took all the Fortifications which the Earle of *Carberie* had made in the harbour against the Parliaments Ships, and in those Fortifications, they took about 56 Peeces of Ordnance, with divers sea-men and land-men prisoners, and at the same time also the Townes of *Tenby* and *Haverford West* yeelded unto them, and joyned with them, whereby all *Pembrokeshire* was reduced to the obedience of the King and Parliament in the space of 6. dayes, so that the Earl of *Carbery* is fled from thence, and dares not come neer them.

And it is also credibly Reported at *Bristoll*, that *Carmarthin shire* is joyned with them, being much discontented at the bringing over of the *Irish* Rebells amongst them.

That part of the sea-men which got out of the said ships, and escaped to *Bristoll*, went to Sir *John Pennington* there for their pay for the service they had done in them, which he denied them, and threatned to hang them all. And that Sir *John Pennington* will not allow the Merchants and Owners of those ships, which fetch the forces over out of *Ireland*, any payment at all for the use of their ships, but he payeth the Mariners of them to the full, fearing (as it seemeth) lest they should desert his service, and bring those ships in to the use of the Parliament, for want of their pay.

The Earle of *Antrim* is gone to Sea out of *Kings road at Bristoll* in the Tenth *Wheep* for *Ireland*, with a Commission to raise the Rebells in that Kingdome against the Scots. And the Lord *Inchequin* together with the Lord *Brahell*, wept from *Bristoll* by land to *Ilfray* combe in

 Somer-

Somersetshire, and there ordered a *Frigot* to come & take them aboard, intending to depart thence with the next faire winde, into the Province of *Munster* in *Ireland*, and it is reported, that they have a Commission to bring over 5000. Irish Rebells into this Kingdom, with all expedition.

About the beginning of this instant Moneth of *March*, Sir *John Pennington* sent a Barques from *Bristoll* with Provisions, to relieve the forts of *Corke* and *Kinsale* in *Ireland*, which are now in the hands of the *Irish Rebells*, which Barques were taken by some of the Parliaments ships neere *Milford Haven*.

About the midst of this Moneth, the Lord of *Mountgarret*, Sir *Rob. Talbot*, and five other *Irish* Commissioners, came out of *Ireland*, and landed at *Falmouth* in *Cornwall*, from whence they came over land to *Bristoll*, declining the coming thither by Sea, lest they should have been surprised by the Parliaments ships that guard the Channell between *England* and *Ireland*. These Commissioners were to goe for *Oxford* to get a Pardon for all the Protestant blood they have shed in *Ireland*, as it is credibly reported.

The City of *Oxford* is so emptied of Souldiers, that there were not above 500. left in it, all the rest being drawn out from thence, to stop the Convoy that is going to *Gloucester*, as it was given out at Oxford. And Prince *Ruperts* Regiment was also drawn out of *Bristoll*, for another designe, so that there were not left above 5. or 600. Souldiers in that City, and those that were there, were prest men, lately brought in from the Countrey thereabouts.

The poore distressed English in *Kinsale* in *Ireland*, are in a very sad condition for want of food to sustain their lives, having very little provisions brought in to them out of the Countrey by the Rebells of that Kingdom, so that what relief they had, was sent them from *Bristoll* in small Barques, which they buy with that little money the Rebells have left them. The said English there, live in a miserable condition, like slaves under the *Irish*, who insult over them, and tell them that they are Rebells to the King, calling them Parliament Rogues, and Puritane Round-headed Rogues, and they dare not contradict them fearing to be speedily murdered by them, being even left as sheep to the slaughter, so that for the present, the auncient glory, power, and command of the *Britisb* Nation in that Kingdome, is not only eclipsed, but in danger to be utterly lost and extinguished.

Our

Our *Scribe* hath received Intelligence from *Plymouth* in *Devon*, that they are all well in that Town, and that their horse and foot have sallied out into the Countrey thereabouts, and cleered the Town of *Plymouth*. *Mary*, foure miles distant from their enemies, from whence they marched to *Modbery*, which lyeth six miles further, without opposition, and from thence they went into the South-Hams, which lyeth between *Modbery* and *Dartmouth*, where they got much good provisions and many head of cattell to revictuall themselves, and so returneth home without resistance; the reason whereof is, because all the opposite party were drawne from thence, and commanded to march East-ward for the recruiting of Sir *Ralph Hoptons* Army, whereby *Dartmouth* is almost left destitute of any considerable Garrison, to keep the great abundance of Armes and Ammunition, which are said to be lately brought thither, and the City of *Exceter* is also drained of their Garison for the purpose aforesaid, whereby opportunity is given to the *Plymouth* Garrison, to do what they please according to their small strength, which if it were greater, they believe the whole County of Devon might be easily reduced again.

As for the late action at Newark upon Trent, it is not altogether so bad as hath been generally reported, for upon Thursday the one and twentieth of March, the enemy received some losse, and were forced to retreat; but on the next day following, which was the 22. the enemy came on, againe, against whom the *Leicester* and *Lincolne* horse were sent out, who retreating, trod downe and routed their own foot, and the enemy so fast pursued, that the foot were not able to rally themselves, so speedily, but were forced to retreat also, and for their safeguard retired into to *Exceter* house, where being not able long to hold out for want of food, they capitulated with their enemies to deliver up their Ordnance and Armes, which were one Demi-Cannon, two Mortar Pieces, and the rest Drakes and Field-pieces, the Armes being about the number of two thousand and three hundred, and Sir *John Meldrum* got safe to *Hull* with 2000 men, part of whom came thither with their Armes, and some of them without any, as by a late Expresse from *Hull* is truely certified, he having at the first onely brought eight hundred men from thence, and is now returned thither with twelve hundred more, he will continue in his service.

The siege being raised by this meanes from before Newark, the Garrisons of *Lincoln* and *Gainsborough*, being too inconsiderable to hold those

those places, were forced to quit them and leave them to their enemies. And in the interim one *Tailer* a Minister, who having changed his Gown and Cassock into a Buffe-Coat, and assumed the name of a Captain, seized upon the Towne of *Crowland* in the South part of Lincoln-shire, distant about eight miles from the City of *Peterborough*, and hath taken the Garrison there in their beds, who were so negligent of their safeties, that they had not a Scout, or Sentinell out to give them warning of their enemies comming, as it is certified by a Letter from *Wisbitch* in Cambridge-shire. But our Scribe hath since heard, that *Crowland* is regained by a valiant Captain in those parts, which he thinketh may prove true.

Thus all Lincoln-shire is againe reduced into the power of the opposite party, the Towne of *Boston* onely excepted, which cannot but be very sensible of their imminent and approaching danger, for the safety whereof, and reobtaining of the now miserably harrassed County of Lincolne, the Earle of *Manchester* hath sent Colonell *Cromwell* to *Huntington*, with 4000 horse and 3000 foot, who came thither about the midst of this week, and were marching towards their enemies, who are come down so low as *Stamford* and *Peterborough*, where they ransack and plunder most lamentably.

On the other side, the Earl of *Denbigh* and Colonell *Ebor* have drawn their Forces out of *Stafford*, *Tamworth* Castle, *Coventry*, and *Warwick*, and are come to the Town of *Leicester*, to intercept the enemies retreat that way; and Sir *Thomas Fairefax*, Sir *John Gell*, and Colonell *Hutchinson*, are joyned in one body at *Northampton*, to hinder their march through those parts, so that the enemy must either flye into York-shire, or else he will be cooped up in Lincoln-shire, and not be able to make any retreat South-ward, unlesse hee hath made haste to slide through the upper parts of Northampton-shire, before the other party surround him.

As for the Armies that were lost at *Newarke*, they are refreshed and and made good againe by an unexpected providence, for a ship that was bringing foure thousand Armes out of *Holland* for the Scots Army at *Sunderland*, was taken short by the wind in her passage thither, and forced into *Boston*, where the Towne-men landed the Armes, paid for them, and have sent the ship back again into *Holland*, to buy more for the Scots use. This is affirmed for a certain truth, by a credible person that saw the landing of those Armes, and came since from thence to *London*.

Colonel

Colonell *Milton* hearing that his enemies were fortifying of *Apply* House, and *Wellington* Church, some twelve miles to the South from him, sallyed out of *Wem* with a party, and first took *Apply* house, driving his enemies from thence, then hee also took *Wellington* Church, where he took eight and twenty of them prisoners, and in his returne home, about fourteen of his men stayed carelesly behind him to drink, longer than they should have done, who were all surprised by their enemies, and carryed prisoners to *Shrewsbury*. And since our Scribe is certified, that *Apply* house is retaken againe by the enemy. Thus our present Warres are likely to be prolonged, by this vicissitude and gaining and looseing, but when men shall carelessly and negligently loose themselves, their losse is onely to be repayed to themselves, for care and vigilancy is one of the prime essentiall parts belonging to a good Souldier.

A Letter from holy Iland certifieth, that fifteen Troops of Horse are gotten out of *New castle*, and are gone into the North parts of Northumberland, and that they were lately within twelve miles of that Iland, but they supposed those horse would not stay long there, and our Scribe heareth, that Colonell *Weldon*, a Northumberland gentleman is gone out of the Scots Army, with a strong party to intrap them, or else to drive them into their Garrison againe.

A Letter is come from Sunderland purporting, that the Scots had taken *Gateshead* hill on the South side of New castle, from whence they may doe some exployts upon the towne, and that they had also taken a Fort at the south Shealds over against Tynemouth castle, that the Parliament ships which lye before Tynemouth Haven had taken four ships belonging to the Town of New-castle, and that the Earle of Newcastle had faced the Scots Army, but was retreated again.

The Towne of *Poole* is now blocked up by those Irish forces which the Lord *Inchequin* left in *Dorsetshire*, so that the Garrison cannot sally out into the Countrey, as they have formerly done. This is certified by some that came lately from thence by Sea to London.

On Saturday, *March* 30. two severall Letters, and a Minister belonging to the London white Regiment came hither out of Hampshire, who joyntly certifie and affirme, that on Wednesday and Thursday last, the two opposite Armies had some skirmishes between them, but on Friday they both joyned in a set battaile, where a stout fight was maintained between them, Sir *Ralph Hopton*'s Armie having the advantage from nine or ten of the clock in the morning until noon was past, after which time they declined, Sir *William Waller*'s Army getting the bet-

better, which they so throughly prosecuted, that in the end the *Hoptons* were quite defeated and routed, and every man of them shifted away for his life, so that scarce twenty of them were seen in a company together. How many were slain and taken prisoners rested then uncertain; but it is certainly affirmed, that the most part of the Commanders, Captains, and Officers, of *Hoptons* Army, were either slain, wounded, or teken prisoners, and on their side were slaine three great personages, viz. Generall *Ruthen*, the Earle of *Forth*, the L. *John*, the Duke of *Richmonds* brother, and the L. *Poulet* of *Somerset-shire*, as the *Hopton* prisoners confessed, and Sir *Ralph Hopton* fled to *Basing-house*, where Sir *William Balfore* pursued with his horse six miles. The London Brigade, and the Kentish men did great and notable service in this battaile against their enemies. The fuhther particulers we must respite until another time. In the mean while let notice be taken of the Lord *Digbies* expectation of a criticall blow between them, as he presaged in his letter to Sir *Hen. de Vic*, printed in the last Declaration, wherein all men may perceive how true a Prophet his Lordship hath proved.

The Letters that came from beyond the Seas this VVeek certifie, that the *French* are drawing up their forces together in *Picardy*, but for what purpose, is not yet revealed; 'tis true, they have done so there every spring, since their warres with the *Spaniard*, but when our neere Neighbours arme, a causious eye upon them will doe no harme, especially considering our present distractions.

Gustavus Horne, with his Swedish Army, is still victorious in *Schonen*, and hath taken three great Townes more in it, and that *Torstenson* on this side prepares to enter the land of *Funen*, and that the *Danes* are so affrighted, that a Troope of 5. or 600. of them are beaten by 50. or 60. Swedes.

The King of *Denmarke* is inclosed in his Ilands of *Finnen* and *Zeland*, where food begins to grow scarce amongst them, so that they are forced to send for victualls to *Lubeck*, which is an ill presage. And that the Emperour is resolved to send his Generalls, *Gallas* and *Hanfelt* to succour the Danes.

That *Ragotzi*, the Prince of *Transylvania* hath taken *Cassaw*, and sundry other Towns in *Hungary*, and it is feared the *Turke* will joyn with him. The Emperour hath sent some Forces to aide his Subjects in the Kingdome.

The French are much feared in *Germany*, and it is reported there, that the *Hollanders* will send a strong Army to joyne with them. That General *Coningsmarck* hath left a Garrison at a Passage called *Longwell* and *Ferden*, and was come neere to *Brunswick* with his forces.

Printed according to Order, by G. Bishop. 1644.

Numb 3.

Britaines Remembrancer:

Of the most remarkable Passages in both KINGDOMES.

From Tuesday the 26. of Mar. to Tuesday the 2. of April. 1644.

I Shall still begin with the little Bishop, so long as he lasts. Thursday, 28. *Martii*, the Bishop was brought again to the Bar of the Lords House, who (after he had kneeled awhile) was required by the Lord *Gray*, Speaker of the House of Peeres to stand up.

Thereupon Master *Maynard* (in the name of the Commons of England) proceeded in making proofe of so much of the Charge as that day he insisted upon.

He proved (in the Case of Master *Huntley*, a Minister, who was sentenced in the high Commission, for refusing to preach a visitation Sermon.) That the Archbishop told an Attourney in the Kings Bench, that he deserved to loose his eares, for offering to commence an Action on the behalfe of M. *Huntley*, against some High Commissioners that had so unlawfully sentenced him, and committed him to the Fleet, and threatned to question him in the Star-Chamber.

And carried the businesse on with such a high hand, as my Lord Chiefe Justice *Richardson* said openly in Court, on my faith, I dare not do Master *Huntley* Justice; (there was a Bishop in the businesse.)

His *Little Grace* rested not here, but an order was made at Councell Table, (his *Grace* and the *King* being present, besides other Lords) requiring all *Curfitors* and *Philizers*, not to make out any Writs against any *Ecclesiasticall Iudges* without my Lord Keepers privity; (*id est*) to make none at all, which is against the Lawes of the land.

Another Charge made good, was concerning Prohibitions; That when Prohibitions were brought according to Law, sometimes this Bishop laid them

them by the heeles; other times, threatned to lay them by the Heeles: But often ſaid publiquely in Court, *He would breake the backe of Prohibitions, or they ſhould breake his backe*, (the latter of which may prove true.) And further ſaid, *He would ſee what Judges durſt grant Prohibitions. And would have them to know, that he hoped to have all Courts in ſubjection to the High Commiſſion Court.*

It was further proved, that his *Grace* loved ſack well, and a bribe well, for when two Tonne of Sacke was ſent into his Cellar, by the friends of the Cheſter-men that were deeply fined, and puniſhed for looking on Maſter *Prin* with a ſorrowfull Countenance, when he was going to Carnarvan-caſtle, the better to make way for a Compoſition for their fine. His grace accepted the wine, and never ſent it back: and the Cheſter-men were preſently after releaſed upon Compoſition.

All that his Grace could ſay to excuſe this, was, That the Party that gave him the wine, gave it as from himſelfe, not from the Cheſter-men; which the Party upon oath denied.

It was further proved, That his *Little Grace* preached in a Sermon: *That all thoſe that granted Prohibitions here on earth, to the diſturbance of the Church, that God would prohibite them the Kingdome of heaven.*

There was one Paſſage remarkable in the carriage of the Biſhop, (which might be imputed rather to impudencie then to confidence) That he defied all the world to accuſe him, for giving directions to ſet the Communion Table Alter-wiſe; and deſired that Sir *Nath: Brent*, might be examined to that purpoſe; who being examined, ſaid, He never did any thing concerning the removing of the Communion Table, but by the Archbiſhops directions: The Biſhop denied it.

Whereupon, Sir *Nath: Brent*, for his owne juſtification, produced a Letter under the Archbiſhops owne hand, *requiring* him, not only in a particular Pariſh, but *in all Churches whereſoever he ſhall viſit, that he remove the Communion Table to the Eaſt end of the Church, cloſe to the wall*: And begun with Maidſtone Church in Kent, as by the Biſhops Letter appears, dated 9. *Sept.* 1635.

For the buſineſſe of Newarke, I ſhall ballance that anone, with *Hoptons* Rout; yet leſt it may be thought the Parliaments Forces loſt their *Honour* as well as the *Field* at Newark. I will give you the very words which *Aulicus* himſelf uſeth: and you may be ſure, he will ſpeak as little for the *honor* of the Parliaments Souldiers as any man ſhall, that calls them Rebels as that bold *Aulicus* doth.

Comming neere the Beacon-hill, a mile ſhort of Newark, He perceived

ſome

some Horse of the enemies, who upon his approach drew down to the other-side to their owne Grosse. The Prince thus easily gaining the hill, increased his Highnesse naturall courage: upon his apprehension besides, of having many advantages upon a retreating enemie: Whereupon, Courage, *sayes hee,* let's charge them in Gods name with the Horse we have, and ingage them till our Reere and Foot be march'd up to us. *Trooping thus to the edge of the hill, He perceived the most of the enemy in* Batalia *(Horse and Foot) were the* Spittle: *all, except foure great Bodies of Horse, who expexted His Highnesse at the very discent of the hill. The Prince thus ordered his owne few Forces; First, himselfe with his owne Troop of Life-guards, undertooke to attack that Body on the left hand, appointing my Lord* Loughborow's *Troop to second him, and Colonell* Charles Gerard's *Troop to be as a Reserve a little on my Lords right hand. The Princes Regiment was cast out into five divisions, two Troops to each division: in the first, and very right hand of all, were Capt.* Gardiner *(who brought us this good newes) and Capt.* Richardson, *then Capt.* Cobb *and Capt.* Martin; *then my Lord* Grandison, *and Sir* Thomas Dallison, *next them the Troops of Sir* Lewis Dives, *and my Lord* Dillon, *Major* Leggs, *and Lieutenant-Colonell* O-Neales *Troops, being next unto the Life-guards; this Regiment was seconded by Major-Generall* Porters *Regiment: Our Field-word was* King and Queene; *Theirs* Religion. *The Fight began about nine a clock: and after a while grew sturdy, especially on our right wing, the Rebels doubling their files from three to six deep, and charged our two out-most Troops upon the Flancks so hard, that Capt.* Martin *came timely in to help to beat off the Rebels; the Prince himselfe having pierced deep into the enemies, and being observed for his Valour, was dangerously at once assaulted by three sturdy Rebels, whereof one fell by his Highnesse owne sword, a second being postoll'd by Master* Mortaigne, *one of his owne Gentlemen; the third now ready to lay hand on the Princes collar, had it almost chopt off by Sir* William Neale; *his Highnesse thus dis-engaged with a stot only in his Gauntlet, with Sir* Richard Crane *and his owne Troop, charged quite thorow that Body of Rebels, pursuing them in rout home to their very Workes at the* Spittle; *presently after this his Highnesse Regiment with their Seconds, likewise routed the three other Bodies foure of the Troops charging even into the Worke, and bringing away a Captain Prisoner, my Lord* Loughborow *also deported himselfe honourably, and when some of his shrunke at the second charge, himselfe rode backe to rallee, and bring them up againe, Major-Generall* Porter *charged with much bravery in his owne person, though some of his also retired up the hill in some disorder; Colonell* Charles Gerard *(who never*

carried

carried himselfe but gallantly) did here like himselfe, but by the fall of his horse, was bruised, shot in the arme, and taken prisoner. After a while both sides began to rallie, and make ready for a second charge; the Prince to make impression, and they to receive it: and though for a good while they disputed it roughly, yet by fine force were they, and all the rest driven quite out of the Field. In both these stiffe bouts, the Prince took five Cornets, and ninety prisoners, whereof three Captaines, some Gentlemen, three Cornets, besides other Officers, and two Cannoniers. One Cornet was taken by Sir Richard Byron.

Sir *John Meldrum* came to a Parley and had these conditions.

1 *That all Match, Bullet, Powder, Cannon, and all other fire-armes belonging to the Artillery be delivered.*

2 *That all Souldiers march away with their swords by their sides, and Colours and Drummes.*

3 *That all Officers march without molestation with* Their *armes and horses for themselves and servants and all bag and baggage, Money, and whatsoever doth truly belong to* Themselves.

4 *That all Troopers and Dragoones march with their swords, horses, and Colours.*

5 *That his Highnesse send a Convoy to protect us from any injury two miles from the utmost of his Highnesse quarters.*

Colonell *Thornigh* a valiant Gentleman commanded that party, which put the Prince to that distresse, he was shot in the belly: and Captaine *Moody* was one of the three that laid hold on the Prince, but escaped without any hurt. Immediately upon the advantage, the Cavaliers had got, by raising the siedge, (being the first they ever got in that kinde, though the Parliaments forces have raised siedges, where the King himselfe, Prince *Maurice*, and the Marquisse of Newcastle have commanded in chiefe, as at Glocester, Plymouth, and Hull) they sent a Summons to the Governour of Nottingham, that he and those in the Towne and Garrison of Nottingham, should expect nothing but fire and sword, if he did not forthwith deliver up the Castle at Nottingham to the King.

The valiant Governour (who can never be remembred but with much honour) returned this stout and brave answer.

To Sir *John Digby* and the rest of the Gentlemen at Newarke.

Gentlemen, *If the respect and care you expresse to this Towne and the Country were directed the right way, it would be much happinesse to both*

As for your threats to this poore Towne, we have already had experience of your malicious endeavours to execute that mischiefe which you now threaten: but God restrained at that time both the rage of your cruell hearts, and the power of the devouring Element, and I trust he will still do the same for us: I never engaged my selfe in this service with any respect to the successe of other places. Though all the Kingdome were quit by our forces, which I trust God will never permit; yet I would never forsake the trust and charge I have in my hand, till the Authority which bestowed me with it shall command it from me. And if God suffer the place to perish, I am resolved to perish with it. Being confident that God in Iustice will vindicate me to be a maintainer, and not a vexer of my Country.

John Hutchinson.

And that you may see all are not *Grenvils* and Scellams that the Parliament imploy, I will give you an instance of another valiant Commander, Captaine *Ludlowe*, who till last week kept *Wardor* Castle in spight of the enemies in the West, and the day before he yeelded, a breach being made by the springing of a Mine, he returned this answer, which *Fulica* himselfe confirmes.

SIR,

As I may not omit my thankefull acknowledgments for the expression of your respects unto our Family, so may I not passe by the clearing of mine innocency touching any offence committed against my Dear Soveraigne. I shall never seek by-paths (by deserting my Saviour, which is the Way, the truth, and the life) to attaine the haven of peace and happinesse: yet shall I not be so presumptuous upon the mercies of the Almighty, to draw downe his justice upon my head, for the guilt of so many mens blood, as any now with me, by an obstinate resolution to withstand all Opposers without hopes of relieefe. If you shall think fit therefore (according to the scope of my late discourse) to permit that a Messenger have free egresse and regresse unto our Armies, by whom if I understand our condition to be so helplesse, as by you I am informed it is, I shall then ease you of a chargeable and dangerous Summer siege, by proposing such termes as to any indifferent man shall seeme most reasonable. If so be you shall continue to lend a deafe eare to this motion, I have herein laboured to discharge a good conscience, and doe assure my selfe, (knowing in whom I have trusted) that as for all the blood that hath or shall be spilt, either on your part in assaulting, or on our in defending our lawfull right, there shall be a strict account required from you at the dreadfull day of judgement, without your serious and timely repentance.

Wardour Castle,
March 13, 1643.

Edmund Ludlowe.

The

The Cavaliers did not so much rejoyce at Oxford, for the getting a few Armes and Ammunition at Newark, as they now mourne for the great victory which the Parliaments forces under the Command of Sir *William Waller*, and Sir *William Balfore* have had against the Hoptonians: For on Friday last on Cherriton Downe, neere Alsford, the number of twelve thousand horse and foot (after eight houres fight) of the Hoptonians were totally routed: All their foot threw downe their Armes, and run for it, except a Party of three hundred, that two houres before the Rout began, drew off nine peece of Ordnance, (leaving onely two peeces in the field) and marched towards Basing; six of which nine they have buried in some place, for onely three peeces came to Basing: They left dead on the ground, the bodies of the Lord *John Steward*, brother to the Duke of *Lenox*, and Generall of the horse, and Sir *Gerrge Wilmot*, and divers other persons of quality, and great Officers; besides foure hundred Common Souldiers: (Those slaine upon the Chace, being not reckoned in the number) prisoners of note taken, were, Colonell *Stowell*, Colonell *Cary*, the Runnagado, Colonell Sir *John Smith*, that broke out of Windsor-castle, Colonell *Peard*, or *Beard*, Colonell *Butler*, and thirty Officers of note more.

To pursue the Rout, one Partie of the Parliaments forces marched to Andevour, which the enemy quitted upon their approach; and another Partie marched towards Salisbury, to pursue those horse that run that run that way. A third party faced Winchester, which was next day delivered to Sir *William Waller*, at out an hundred Cavaliers being in the Castle, who by this are taken.

The enemy took such a fright upon this victory, that they cryed in all places as they retreated; *Thus the Kingdome was lost.*

Generall *Rosen* him selfe, *Hopton*, and about foureteene more, were glad to quit the field, and ride together to Basing.

How valiantly the Parliaments forces carried themselves in this Action, both horse and foot, and how to give every man the due, is fitter to be related by an Actor on the place, then at the second hand, yet for the honour of Kent, which County I have cause to value: The Kentish Regiment of horse under Sir *Michael Livesey*, assisted with Colonell *Morton*, who commanded that left Wing, stood it out bravely, and never lost ground; but when other of our horse that were routed at first, (though they did brave service afterwards) the Kentish horse made good the field, and gave no quarter to any Irish Rebell, which they perceiving, were the first men of the enemies foot, that threw downe their Armes and run for it, most of them being Red-coats of my Lord *Inchiquires* Regiment, led on by his Lordships brother.

What excellent ſervice the City Regiments did under Colonell *Browne* at the Woods ſide, is fit for a particular Relation.

They left on the field two great peece of Ordnance, an hundred loads of Corne, Meale, and other proviſions, two waggons with Cannon and Muſket-ſhot, and thirty carriages more with other things.

The enemy did throw their Armes in all places as they fled, neere upon two thouſand taken up. They killed above two hundred of their owne horſes, and let them lie in narrow lanes and paſſages to hinder the purſuit.

It is ſaid Generall *Riven* is hurt. Saturday, next day after the fight, Colonell *Norton* took 160. horſe in a wood, that were fled thither in the night, thinking thereby to eſcape.

Our Parties are ſo hot upon the Chace, that the Weſterne Army is not like to Rallie, nor in as many months get ſuch a body together, as they have been in getting this Army that was thus routed.

By the next week you ſhall know, whether Sir *Will: Waller* will wheele towards Oxford, and meet his Excellencie the Earle of *Eſſex* there, or to reduce the Weſt: The firſt of the which is rather ſuſpected: For that pretended Parliament at Oxford muſt be routed as well as *Hopton*: and flie ere long to a more remoter place for conſultation.

That which addes to their affliction at Oxford, is Prince *Ruperts* great ſtiance, who (as we are this day certified) is ſo environed by the Earle of *Manchester* and Colonell *Cromwell*, on the one hand, quartered at Peterborough and Stilton, and by Colonell *Beere*, and my Lord of *Denbigh*, and my Lord *Grayes* forces about Leiceſter, and by Sir *Thomas Fairfax*, and Sir *John Gells* forces at *Nottingham*, That the ſaid Prince cannot well tell how to retreat: but with the hazard of being cut off.

Lincolne and Gainsborough are quit of the Cavaliers, who plundered both places ſufficiently.

Sir *John Meldrum* is at Hull, the 2000. foot that came with him thither, are ſince upon ſervice towards York, moſt of them being fitted at Hull with Armes.

That you may ſee what favour is expreſſed to the Iriſh Rebells, ſuch of them as are ſent Commiſſioners from the Confederated Catholiques of Ireland (as they call themſelves, and which is not denied at Oxford) They are admitted there to treat with great reſpect, almoſt as much as to Ambaſſadours from forraigne States.

And how little reaſon His Majeſty hath to countenance ſuch bloud-thriſty perſons: you may diſcern by an oath they take amongſt themſelves, viz. *I doe promiſe and vow before God and his*

his Angels, that with the rest of the Confederate Catholikes of Ireland, I will to my power defend the free Exercise of the Catholike Religion throughout this Kingdome. And to free this Nation from the the Government that is now over it, &c.

Yet these Commissioners from the said Rebels that are at Oxford, did this last weeke propound to His Majesty, Not only to have the Catholike Religion setled throughout this Kingdome, as it was in Saint *Patrikes* time; but insists upon the having an Act or Declaration that the Parliament in Ireland shall not be in subordination to the Parliament of England, but have his supreme Iurisdiction within it selfe.

And, that all places Ecclesiasticall and Civill, in that Kingdome be conferred on the naturall Irish.

If His Majesty condescend to them (as no doubt the Queen will have it) then they will assist the King with ten or twenty thousand Rebels to come into England, to destroy the Parliament and Protestants that adhere to them. If he should not, then they will resort to the Vow they have made, and (according to the Intelligence is come out of Spaine) declare themselves for the King of Spaine, and become his subjects.

There is one thing not fit to be omitted, because the Malignants will endevour to incense any that have relation to the States of the united Provinces against the Parliament, in regard their Ambassadors have not yet had Audience of the Parliament, which is not (as the Ambassadors themselves well know) out of a dis-respect unto them, but are necessitated a while to defer the Audience, till the Priviledge of Parliament in question betweene betweene the two Houses be setled, a thing of great Concernment as the question is stated.

Both Houses have passed an Ordinance for giving of thanks to God, the great victory over Sir *Ralph Hoptons* forces, which is to be publiquely given on on the fourteenth of April, in all Churches on the South of Trent.

Printed according to Order for *Robert White.*

A 52

LETTER

FROM

Captain Jones,

To a worthy friend of his dwelling in Bartholmew Lane.

Being a more full and an exacter Relation of the particular proceedings of Sir *William Wallers* Armie, then any that hath yet been published.

With a List of the chiefe Commanders that were slain and taken prisoners

With a true relation of the taking of Winchester by the Parliaments Forces.

LONDON,
Printed by *A. Coe*, and published according to Order,
Anno Domini. 1644. Apr. 2

A

LETTER

Captain Jones

To a worthy friend of his dwelling in Bartholmew Lane.

Being a more full and an exacter Relation of the particular proceedings of Sir Thomas Fairfax Armie, then my that hath yet been published,

Wherein Lift of the chiefe Commanders that were hardly delivered, by the Lord hath extraordinarily delivered, and by his Miraculous Fayrs on this day, and delivered our enemies into our hands, the Kingdom of Fellowes Capt.

Fellowes Capt.

Sir Thomas Fairfax Armie, and continued till eate a clock, at the first a party of Musketiers, about 1000 sent into a wood, where they were beaten by the enemies, which place being not tenable, which place being so quickly gave them greatly damage, after wards they made do were not fire on the Kingdom,

Anno Domini 1644.

A

A LETTER FROM Captain Jones:

VVorthy Sir,

I Am sory that my time is so short, that I cannot give a particular account of this days service, the Lord hath extraordinarily delivered, I may say miraculously, saved us this day, and delivered our enemies into our hands, the fight began from eight and continued till past five a clock, at the first a party of Musketiers, about 1000 were sent into a Wood, where they were beaten by the enemies bodie, the place being not tenable, which place being so quitted gave them great advantage: afterwards they came downe with furie on the right

wing along the hedges, which was had li-
ned, but could hardly keep it; they fell on
with so much courage and resolution, till
the Kentish horse took a troope or two of
them at one charge, and our horse fell off
their foot, and drove them from the hedges
then they fell downe with a great bodie of
horse and foot in those fields, and our foot
seconded with 400 Musketiers, sent to
them, who with three houres fight drove
them from the hedges, wonne the ground,
and beat their maine bodie: Truly, Sir, I
think never was a field fought with more
advantage and valour on their parts, and
with more courage on ours: both horse and
foot playd their parts so well, but it pleased
our God to force them to a shamefull re-
treat, and pursued them, beating them at
least six miles, their foot and horse totally
routed, upon their pursuit towards Win-
chester and other places, for Sir WILLIAM
WALLER, and Sir WILLIAM BELFORD, with
many of our horse and foot are not yet retur-
ned to us; only we have heard from them,

we being left to convey the carriage to Alesford, I shall be able to give you a more exact account of it. Our LONDON Regiments; but above any, our Major Generall BROWN hath bin a prime means for our present welfare. Captain Lievtenant Milton is wounded, and carried away prisoner, but we hope to morrow to redeeme him by a strong hand: wee have slaine the Lord John Brother to the Duke of Lenox, and Ruthen cannot be found: his Lievtenant Generall is slain, with many others of note, taken 150 prisoners, and have not lost 30 men.

I have sent you a List of some of the chiefe prisoners.

Sir *Edward Stowell* Colonel.
Colonell *Beard.*
Lieutenant Col. *Kingston.*
Captain *Price.*
Captain *Audley.*
Captain *Jaxon.*
Captain *Seamour.*

Ensignes.
Ensigne *Corper.*
Ensigne *Millis.*
Ensigne *Marsh.*

Cornets.
Cornet *Midle.*
Cornet *Fr. Constable.*
Cornet *John Hacket.*
Cornet *Thom Morsey*, a Jamieson, a Priest.

Since

Since the beginning of this I have extraordinary good newes from ours in their pursuit of the enemies, by the next I hope I shal give you a pleasing account, the Cavaliers said as they ran away by Aylesford that the Kingdome was lost, but they gave great vapouring brags what they had done, but believe me who saw, and was an actor, and since have communicated intelligence, that our losse was small our gain incredible. Truly Sir the manner of my relating of Gods wonderous bringing about this salvation, doth fall infinitely short of what it really was, for all we desire praise bee given to God through all congregations, and that Major generall Brown be always honoured as a principall instrument.

Both the Armies have lain in the fields several nights and dayes past, the

Enemie

Enemie lay in Sutton down, we lay in Lumbourne field, we fought in East down between Cheriton and Alesford, the enemies last field-word was GOD AND THE CRUSE, *and our last field word was* LESUS BLESSE VS. *We have taken Colours, Ordnance, &c. in the pursuit and aboundance of Armes, both there and in the field. Let this intelligence be communicated to all my friends as that which is certain, & I rest yours*

Alford, March 29, 1644. John Jones.

Col: Tompson hath lost his leg, glory to God alone

Aprill 1, 1644.

THis day a Messenger came from Sir [illegible] to my Lord Generall, informing him of the proceedings since the late Victorie against the L. *Hopton*, who by Letters certifieth that Sir *William Waller* comming to Winchester on Saturday, the Major of the Towne met him with the Keyes, and gave him free entrance into the Citie, the enemie keeping the Castle; but understanding that the enemies strength was not fled thither, they refreshed themselves, and marcht away for Salisbury, and missing of them there, they are gone thence also, and now are dispersed all the Countrey over, to make search for the enemie, the same Letter saith, they have taken prisoners as many for number as they can desire, fetching them out of Woods and by houses every day, sometimes taking a Troop at a time; the issue I hope by Gods blessing (if the Victorie be well followed with fresh men) will be the regaining of the West.

Published according to Order.

Sir William Balfores

LETTER of *March* 30. 1644.

TO HIS

EXCELLENCY

The Earl of *Essex*

Ld GENERALL.

It is his Excellencies pleasure that this *Letter* be forth-with Printed.

Jo. Baldwin Secretary to his *Excellency*.

LONDON, April 2^d.
Printed for *Laurance Blaiklock*. 1644.

Sir Will. Balfores

LETTER of *March* 30. 1644.

To His

EXCELLENCY

the Earle of *Essex*

Lord *GENERALL.*

May it please Your Excellency,

BEcause of our being constrain'd these nights (by-past) to want sleepe, and this last night Horse and Man to lye upon the heath betwixt

Alford and *Winchester*, and all this da, in like manner ſpent upon the fields before *Winchester*, (ſo that being drowſie for want of ſleepe) I ſhall beg leave of your Excellency for uſing a ſhort diſcourſe, for the preſent to let your Excell: know, That it hath pleaſed Almighty God to grant us a great Victory over our enemies, beyond all expectation; VVe having taken a reſolution (by reaſon of your Excellencies and the Committee of both Kingdomes commandments) to be wary, and cautious to engage our ſelves in a fight with the enemy but upon advantage; Yet, wee finding them reſolved to put us to it,

on

on Friday the 29 of this instant, by their bringing their whole Army upon us, to beate out first some Musquetiers out of the hedges a pretty distance from our quarters, and thereafter to Allarm our quarters: I caused all our Horse to draw out in a little Heath before our quarters, and the Foot to be drawn up in Battell in a large spacious field within our quarters in a Heath. The enemy coming towards us, were received with such dexterity & valor, that it pleased Almighty God (after a long cumbate all the day long, from nine a clock in the morning to night) to give us an unexpected great Victory, by beating both their

Horse

Horse and Foote out of the Heath before our quarters, and following the victory not onely to their quarters, but put them by *Alford*, and followed them within 4. miles of *Winchester*; their whole body of foot which they have beene so long a composing (I assure your Excellency) totally routed, & so broken, that *Hopton* cannot make up his Foote Army I am confident most part of this Summer; their Foote were so dispersed up and downe through all the fields, that they sweare they will never serve againe: The Lord *John* brother to the D. of *Richmond*, who commanded their Horse, is killed for certain, with ma-

ny

ny Officers, as Col. *Buthr*, Col. *Gray* and others; Sir *John Smith*, *Cary*, with *Stevelt* dangerously wounded, who is alſo our priſoner, *Col. Peard* and *Seamore*, and 5. or 6. more Commanders priſoners, and as many ordinary ſouldiers as we deſired to take. Of ours onely *Col. Meldrum* ſhot in his arme, and wounded in the head, but not dangerouſly or mortall; Major *Bozwell* alſo wounded in the belly that he cannot live: So that all agrees that there was never ſo great a Victory; neither ſo few ſlain men: the enemies Horſe held up the Foot, and made them ſtand to it, and fight by force, beating and cutting them with

with their ſwords. VVe are more then obliged to our good God for ſo great a Victory, God make us thankfull for it.

Your Excellencies moſt humble Servant,

W. Balfore.

March 30. at 2. a clock in the morning.

Generall Ruthen *was in the fight and as is reported wounded.*

Number 10.

The Spie, Communicating Intelligence from Oxford.

From *Thursday* the 28. of *March*, to *Wednesday* the 3. of *Aprill*.

THis week we have *Aulicus* flourishing it in two whole sheets againe: But I wonder what hee would have done, had it not been for the businesse of *Newark*: All his Intelligence beside, and quibbling upon pamplets, will hardly amount to a single sheet. Since the erection of the *Counsell of States*, the Gentleman hath been very much distressed for Intelligence, and especially information of publike affaires, which made him for a pretty while, so eloquent in railing against them: But now the Devill and he, are both pumped drie; for if Hell could have afforded more slanders, these *Satanists*, these vipers had not been unfurnished: So that this week the Parliament escapes *Scot-free*; not one poysoned arrow darted either against *Westminster*, or *Derby House*, directly; Onely at *Rovers*, and at random, one may meet with a blunt one here or there: The *Assembly*, and the *League and Covenant* have been slandered so often, that the Bishops with their adherents are quite tired; They can furnish *Aulicus* with no more notes against them: And thereforee *Aulicus* is mightily put to his shifts for matter to fill up a creditable peece of stuffe, a competent pennworth of treason: And he will have lesse hereafter, when *Ruperts* combe is a little cut:

I can tell you what employment this Pampleter will bee put to shortly: All that de can co now will be to betaxe himself wholly to belying our victories, and to mince the relations of battels and skirmishes, and coyn them in fine tempered phrases, lest they should appear too rough, & affright his crazie partee, for their faiths are so entailed to this scurrilous paper of his, that though they should see things otherwise than he relates them, yet they would hardly, beleeve themselves: And to feed them in this high opinion of him, *Aulicus* uses many fine sleights, Therefore this week, before he comes to give us his relations, he pretends to correct some of those *lies* related in the former wekees, but he says they were mis-informations, whereby his aime is to have us conceive, that nothing should passe from him, but the very trueth, or mis-information. But let us take a view of his mis-informations.

First he tells us that *in the ninth weeke hee mentioned the Lord* Kirbubright *among those* Scots *taken prisoners at* Corbridge, *but now he is informed that it was this Lords Serjeant-Major.* It was a great oversight indeed *Aulicus*, that thou shouldest be such an inconsiderate *Lyar* as to belie persons of ranke and quality, to whose disasters fame usually gives a quicke and speedy conveyance: It had been a great deal better for thee to have put down 100 common Souldiers, than one such person of eminence, and it had been as easily done: But thou fearest that ere this time, we have perfect information of the falshood of that story, and therefore lest thou shouldest be accounted a palpable lyar, thou correctest thy selfe in a seeming way, by putting what thou saidst of him upon his Sergeant-Major: yet alter it which way thou pleasest, the story will be a *Ile* still, for *Corbridge* will own no such matter; no nor your Northerne Cavaliers: For your credits sake, *Aulicus*, you must bee more wary hereafter.

He tels us that *in the same weeke wee had one Master* Brampton, *that drowned himself after he had sworne to the Covenant; and that the story still true, but the mans name is* Brownstone, *an Officer of Dragooneres.* This is his second retractation of the ninth weeke, and he might do well to go through all the weeks of last yeer: He may finde out matter enough in them to swell up a volume of retractations, equall in bignesse to that of Saint *Augustine*; And I would have him do it sincerely and cordially: For he can never do it in a better time than when *Hopton* is routed by Sir *William Waller*: Now whether

whether the mans name were *Brampton*, or *Brownstone*, or whether he drowned, or hanged himself, it matters not much: we know that what will digest with one man, is poyson to another; very likely, if the story be true, that the fellow was of a Malignant constitution, and rotten at the heart; and therefore the venomous humors in him being stirred by the operation of the *Covenant*, hee was not able to indure such strong Physick in so ill prepared a conscience, whereupon the devill tooke occasion to kindle a flame over all the faculties of his soule, which made him run into the water to quench it.

He sayes, *that in the tenth week, he told us of one* Herick *the Scoutmaster of* Warwick, *tak'n prisoner*, *Which is so indeed, but that he himself sayes his name is* Kirby. This may be truth, and therefore I could wish that an exchange might be thought on in time for that Gentleman, and many others, whom the chance of war hath made so unfortunate, as to be their prisoners: For of all captivities in the world, there is none more grievous and hellish, then at *Oxford*, where there is continuall endeavour used, by threats and menacings, to have their consciences captivated as well as their bodies, as many religious Gentlemen now released can testifie.

He sayes, that hee committed *another grievous error in the same week, by saying that the Lady* Waller *was dead*; *But that he received it in letters, which spake it very confidently*; *but now he* he sayes, *they heare she is recovered, and is resolved to stay till her Sermons are printed off.* It is no wonder that this excellent Lady should be maligned and malliced, for her husbands sake, at *Oxford*: But she hath piety and vertue enough in her self to make her hated by them, and not so much for her husbands sake, as for her eminency in the zealous profession of the true Protestant Religion; because shee loves the Word, and the faithfull teachers of it, is a frequenter of holy and devout professors of Religion, and a true lover and cherisher of godlinesse and the godly: Every action of hers, *Aulicus*, hath more practicall divinity then your whole University: her devotions are those Sermons which preach rare examples to the world, and these are printed off already, and have taken deep impression in the hearts and minds of all Gods people.

He tels us of one error more in the ninth week, in calling them at *Westminster*, the *two Houses*, the word *pretended*, being omitted by the Printer. Alas, the poore Printer knew well enough that they

were the two *Houses of Parliament* really, and so does your *Junto* though they were pleased at first thus wrings to ingage themselves for their own ambitious ends, when they perceived the Rebel Cavaliers were of a competent strength, and the Parliament somwhat declining, And now this desperate ingagement is upon them, they mean to stand it out to the last against their own reason, and the light of conscience, rather then recollect themselves and repent, or in the least wise acknowledge the true Parliament. These are all the errors which *Anticus* is pleased to take notice of, but if a knowing and judicious eye to run over his last yeers Pamphlets, not one battell, not one skirmish, not one passage of a dozen will be found truly and impartially related.

He tells us, *that the Lady* Waller *is resolved not to leave the World, while her great husband is Commander in chief over all the East and West of* England. Mock not, *Anticus*, he may be so ere long, and his vertuous wife hath faith enough to believe shee shall live to see it, when God hath given such manifest evidences of his goodnesse so lately: The East is free, and Sir *William* is coming on very fairly for the West. Where is your jeering now, *Anticus*, what is become of your vain flashes, your Imperious confidence, and confident boasting? Is not, thinke, Sir *William* in a very fair way for the West, when he hath unkennelled you at *Winchester*? What will you do to stop his journey? Bid the *Junto* help *Hopton* with a recruit? Bid the Episcopall *Magicians* conjure up Generall *Forth* againe, and I charge thee, *Anticus*, that the next week thou sate us down, that he, and the Lord *John*, brother to the Duke of *Richmond* and *Lenox* are both alive again. Leave off this mocking and jeering; for you see you have but ill luck after it.

He sayes, that Sir *William is already upon his march*. But I say, he hath ended his march very fairly, with the Moneth of *March*, and put *Hopton* to a more speedy march then ordinary. But this is not the first time hee hath made *Hopton* acquainted with that kinde of marching.

He sayes, that Sir *William must needs prosper, since there was a solemne Congregation with fasting, and five Sermons, in Saint Martins in the Field*. Reverend *Anticus* is become a Prophet; Sir *William* (God be praised) hath prospered sufficiently since that time: Fasting and Prayer are excellent Armes, though in very little use at

Oxford.

Oxford: All the babbling in Saint *Maries* there, will not countervail one Fast in Saint *Martins*: Sir *William* exercises his souldiers in these duties, as well as those of Armes; he takes care to traine them in the use of the heavenly Ammunition, whereby they are inabled to salute their enemies with courage and resolution, being in a manner assured of victory *ante tubam*, before the sounding of the trumpet to the battell.

He calls Sir *William*, *the servant of the Councell of State, and Emperor of the West of* England. Sir *William* is an honourable servant to the State, and hath approved himself so by his unwearied paines for the publique good. Be not too *critical*, and let the word *Emperor* be equivalent to that Commander, as the *Latin* root will bear it; and I see no reason but Sir *William* may shortly make good the title, though now it be given him in mockery. Here I would have the world take notice of one thing observable: That this jovial scoffing *Aulicus*, was penned not long before this battell, and his confidence in their great Army him thus jocular and sportive in his undervaluing of Sir *William's* forces, like another imperious *Rabshakeh*, with high and scornfull expressions: But God hath brought down the high looks of the proud.

He tels us, left that Sir *William should want pay, the Citizens will pinch themselves, and have therefore consented to obey the Ordinance for granting one meale a weeke*. The Citizens, *Aulicus*, are resolved that he shall not want pay, and yet need not pinch themselves for it: The City is not at such a low ebbe, as you make his Majesty believe; and can, as once you did inform him, that the *Pur-cullis* were let down, and parties in Armes about the City, to work in him a belief of great divisions here, to keep him amongst you lingring in expectation, till hee was further ingaged, and a greater distance wrought between him and his Parliament. Do you think the Citizens will grutch a meale meat to help Sir *William* forwards, a poore courtesie, not any where denied to a meere stranger? Much lesse can it be thought that they should deny it to a man whom they so intirely affect, and one which hazards himself with all alacrity for their safety, and the defence of their Religion.

He tels us, *that the* Scots *have power to assesse the townes in the part over all the* North, *and to seize all malignants estates*. And no question but the Northerne parts will most readily yeeld thereto, in hopes

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the sooner to be rid of *Newcastle*, that tyannicall spoyler of their Countrey, to whose rapine and cruelty, they have beene so long subject. I doubt not, but our brethren will meet with some Malignants estates there, and joyne their own power to the power given them by the Parliament, to seize upon them: It will not only be very profitable and serviceable to them in the supplying their necessities, and yeelding a constant pay to their Army; but the consequence of it will be more then every man dreames of. For by this meanes the *Scots* will more cheerefully advance, and many supplies commonly sent thence to the *Oxford* Partee, will now be diverted, and prevented for a better use: many a pound hath had a free passage from those parts to our enemies, where multitudes of Papists and Malignants, sit under the shade of their own dwellings, hatching mischiefe and ruine to their Country.

But that which most troubles *Aulicus* is, that they should have power given them to seize the *King*, *Queene*, and *Princes* revenue. Can their revenues be better employed than in their preservation, and the Kingdomes? We know they cannot want them much at *Oxford*, for the *Junto* not long since promised one hundred thousand pound to his Majesty: I hope they will be worth their words, and not delude him, as they have done the Kingdome already: If ye fall not to quarrelling with *Gottington* and *Bristoll*, they will helpe you to money enough: they can command an unlading of the *Indian* coffers at *Dunkerke*, if the *Hollanders* take not possession by the way, and what needs hath her Majesty of her revenues, as long as the Irish Rebells are her servants? It is a small matter for them to raise money for her suddenly; they can easily make a competent leavie by cutting the throates of Protestants, rather then she shall want: Besides, *Goring* hath a Crown-Iewell or two, left as yet unpawned, though the *French* are unwilling to deale with him. And yet Gunpowder, Petards, Granado's, Armes and Wild-fire, and such like maine Arguments for the Popish Religion, are now and then brought over from some place, or other; and these are all the revenue she cares for now. And as for the *Princes* revenue, though it should be for a time withheld from his worst friends, and the enemies of his inheritance; yet that cannot but be safe in the securing of the Kingdome. Bid him take heede of his tutor *Duppa*, and the Idolls of his mother: those are the maine cause of the stopping of his,

his, and his fathers revenue.

He tels us that *his Majesty hath better title to his revenue, then the Parliament hath to were heads.* This language runs after the straine of your desperate *Junto*, who were quickly resolved upon the late five admirable *Votes*: the Chronicling of them will be sufficient to informe posterity what rare Officers were in request at *Oxford* when those were made. We do not deny his Majesties due title to his revenue: Nay if his Majesty would be pleased to returne unto his Parliament, he might not enjoy his revenue with all submission, but have it amplified, and enlarged to a greater portion than any of his Predecessors: and what more can he desire? Or what way more likely to make him a glorious Prince?

He tells of the taking of *Wardour* Castle, and the carrying of the Captaine thereof, Captaine *Ludlow* with his men, prisoners to *Oxford* Castle. I hope, *Aulicus*, that the next weeke you will correct your self, and cry out it was a mis-information: But the poore tinckling of such a *Kettle-drum* victory as this, if it were true, can scarcely be heard at *Oxford*, they have beene so lately astonied by *Lieutenant Colonell Bunny*, which gave their Generall, the Earle of *Forth*, such a kindly salute, at his entrance into the field, that it quite cured him of the gout.

The Intelligence.

SO great was the joy in *Oxford* upon the raising of the Siege at *Newarke*, that Order was presently given that the bells should be rung, and bonfires made, which was done accordingly, and many fire-workes made in triumph: but see how suddenly the high lookes of the proud were brought down, and all their infant hopes dashed to nothing by him *who sits in heaven*, and in the midst of their jollity, *laughed them to scorne*. The late successe of Sir *William Waller* in *Hampshire*, will at the next returne of our *Spie*, present them in another kinde of posture: the next weeke I shall informe you.

Whereas I said the last weeke, that the *Junto* were in great distresse for money, and therefore holding many debates concerning the raising of it, mention was made of *Excise* at *Bristoll*, and other parts, where they have power; but at last set down the improbability of setling such a businesse; because that *Bristoll* was so ransacked by them

them at their first coming in, that there is now but little left of the former glory, and riches of that place, which might yeild any competent *Income* by *Excise*; So now, according to expectation, I finde that designe to be waved, and a new device thought upon of Sending *Privie Seales* to *Bristol*, *Exeter*, and other, Westerne parts of the Kingdom, for the collecting of money. A prettie device! And even as likely to hold as the other, Sir *William Waller* is going forwards.

Nor as the wicked *Junto* at *Oxford* plagued onely with unwelcome Newes from *Hampshire* but that they may see, I use their own own words, that God is about to give them the *full fourge of Rebellion* and Apostacie; *lohs* Messengers come one at the heeles of the other with heavy relations: For there came a Messenger lately from the Earle of *Lyndsey* with a sad story of his ill successe in *Pembrookeshire*, two of their *Bristoll* ships being taken in *Milford-Haven*, the Fortifications, which the Earl had made in the Harbour against the Parliaments ships, being all taken with 56. peeces of Ordnance, and that the Townes of *Tenby* and *Haverford West* yeelded unto the Parliaments Forces, and joyned with them, so that all *Pembrooke-shire* was lost to them, and very seasonably reduced to the obedience of King and Parliament. I hope this will take off *Aulicus* his bragges and boasting of the *West* any more: This will helpe to spoil the Cornish Association somuch extolled heretofore, as well as their hopes from *Wales*.

It might bee wished that some advance were made toward *Oxford*, for the garrison there is but ill manned with Souldiers, most of them being drawne out upon service abroad, and if there be any number lately come in there, they must bee some of those which were beaten, and made an escape out of *Hampshire*, for all the rest which went forth are as yet absolutely engaged.

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NOS FERDINANDVS TERTIVS DEI GRATIA

electus Romanorum Imperator, semper Augustus, ac Germaniæ, Hungariæ, Bohemiæ, Dalmatiæ, Croatiæ, Sclavoniæque &c. Rex. Archidux Austriæ, Dux Burgundiæ, Styriæ, Carinthiæ, Carniolæ, Marchio Moraviæ, Comes Tyrolis, & Goritiæ, &c. Fidelibus nostris universis, & singulis, Dominis Prælatis, Baronibus, Magnatibus, Nobilibus, cæterisque statibus, & Ordinibus Regni nostri Hungariæ, & partium ei annexarum, Salutem, & gratiam. Quàm sollicitè paterna cura, ac providentia nostra, ab initio suscepti Regiminis in eo elaboraverit, ut afflictum Regnum hoc nostrum Hungariæ, Antemurale utpotè Christianitatis, in tantis etiam reliquarum Provinciarum fluctibus, ac perturbatione, in tranquillo, & pacato statu conservaretur, neminem fidelium nostrorum Regnicolarum latere arbitramur. In quem etiam finem, proximis temporibus Tractatum cum Turcis institui, & ea, quæ ad stabiliendam pacem pertinent, omni studio curare, securitatique Regni, modis omnibus consulere, non prætermisimus. Cùm interea Princeps Transylvaniæ, Georgius Rakoczy, nescitur quibus inductus rationibus, ac motivis, passionibusque in transversum actus, nullâ prorsus ipsi ex parte nostra datâ occasione, neque iniuria aliqua lacessitus, pernicioſam valdè, ac nocivam cum inimicis nostris Suecis, & Gallis inijsset cõspirationem, & ipsum Regnum Hungariæ, ad præsens DEI beneficio tranquillum, magnis, & periculosis difficultatibus, ac bellis, quibus hodie quoque partes aliæ Christianitatis jactantur, involvere,

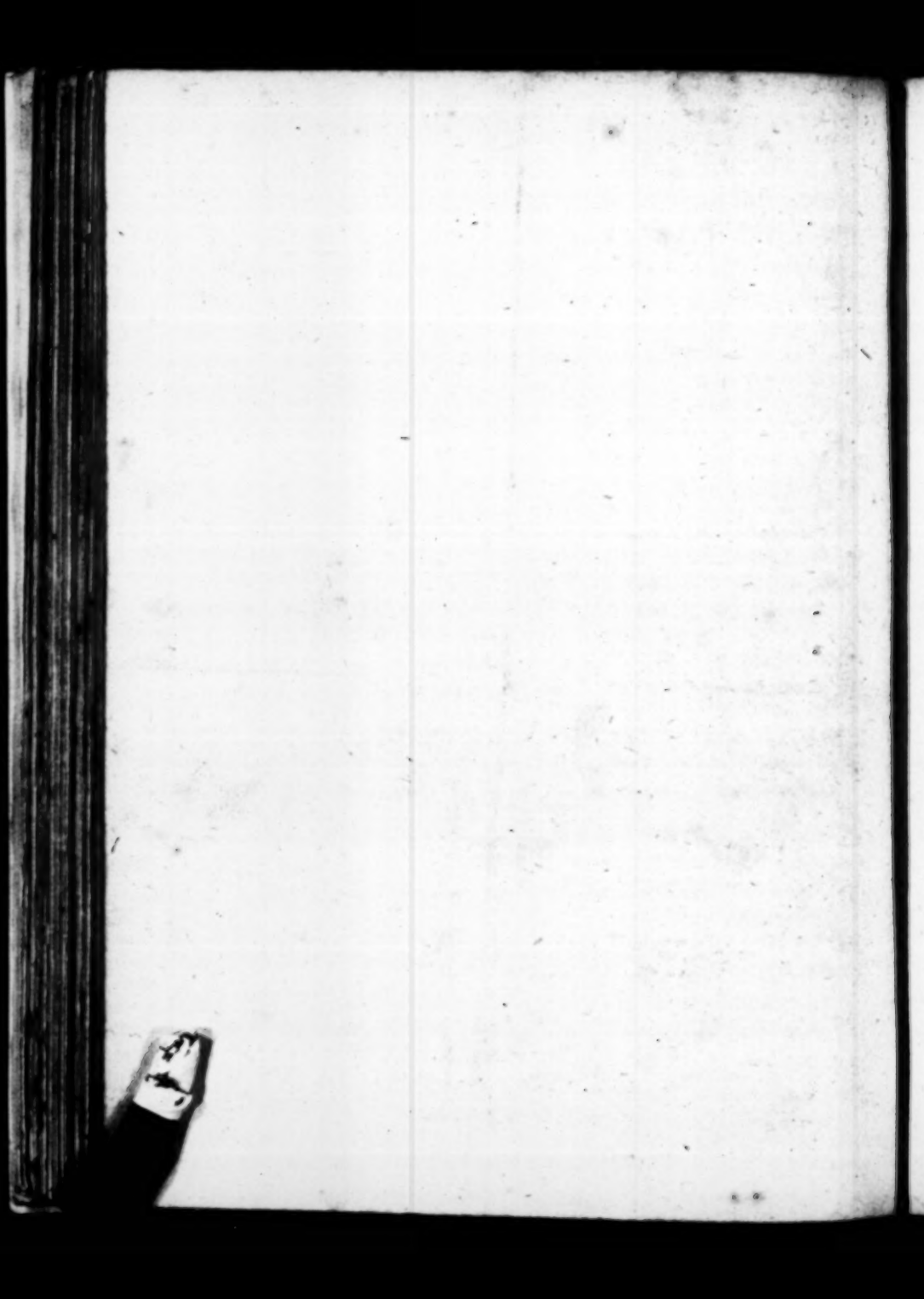
& intricare ſtuduiſſet, uſque adeò, ut in initio ſtatim Conſœderationis duos filios ſuos promittere non dubitaverit, qui toto vitæ tempore omnibus viribus utilitatem confœderatorum promovere ſtuderent. Quæ quidem literæ, ac Tractatus ultrò, citroque inſtituti, Divina ita diſponente clementia in ſpecie ad manus noſtras devenerunt, habenturque defactò in Originalibus. Ex quibus in primis manifeſtò apparet, quanto conatu Princeps, ac factis ingentibus in Porta promiſſis, & largitionibus, Turcarum Conſenſum ſollicitaverit, ac quà per Legatos, quà inimicos, & perduelles noſtros adurſerit, ut ipſe primùm Hungariam, deindè etiàm alias ditiones noſtras armis invadere, fidelesque noſtros bellis, ac hoſtilitatibus exagitare, & communem pacem atque tranquillitatem turbare poſſit; Tàm arcto confœderationis vinculo ſeſe obligando, ut nullam pacem aut Inducias nedum ipſe, ſed neque ſui Succeſſores ac ſtatus Tranſylvaniæ, neque etiam Regnicolæ noſtri, ipſi, ut appellat, adhærentes, cum Maieſtate noſtra, prætet Confœderatorum ſcitum, & Conſenſum inire, aut concludere valerent. Prætereà non ſolùm inimicos noſtros Succos, eorumque Copias hoſtiles in Regnum introducere, verùm etiàm certa loca ipſis aſſignare, ſignanter autem Civitates noſtras Tyrnavienſem, ac Poſonienſem, locum utpotè conſervandæ Sacræ Regni Coronæ deſtinatum, non abſque evidenti periculo, ne tantus & pretioſus Regni theſaurus, & huc uſque copioſo Hungarorum ſanguine cuſtodita, ac defenſa Corona, in manus alienæ, exteræ, ac peregrinæ nationis deveniret, ac in longiſſimas tranſmarinas oras deportaretur. Atque ut his tempeſtatibus, ac turbinibus, eò magis Regnum, ac ſeſe involveret, quoties inimici noſtri bello impeterentur, toties teneretur, Princeps unà cum ſibi adhærentibus, arma capere, atque ipſi quamd ù neceſſitas poſtulaverit, aſſiſtere. Declarando perampliùs, Se nihil magis deſiderare, quàm ut Majeſtati noſtræ, ac fidelibus Regnicolis, quantocyùs bellum inferre, & cum hoſtibus noſtris in ipſo Regno Copias

ſuas conjungere poſſit. Prout hæc, & alia complura, tàm in punctis Confœderationis, quorum Princeps Confirmationem apud Coronas Galliæ & Sueciæ, magna cura, & contentatione ſollicitavit, quàm litteris dicti Principis, Biſterfeldij, ac inimicorum noſtrorum uberiùs declarata haberentur. Ex quibus manifeſta evadunt pernicioſa Conſilia ejuſdem Principis, quibus ipſe inteſtinis calamitatibus fomentum ſubminiſtrare, ac publicam pacem, & fidelium noſtrorum tranquillitatem turbare exorſus eſſet, pietatisque in Patriam immemor, Tranſylvanos & Hungaros inter ſe committere, ac infeſtis armis digladiari facere, eoque pacto etiam alioquin tot præteritorum temporum cladibus ſatis afflictam nationem Hungaricam in mutua bella, ac cædes concitare, propriæque gentis, ac propinquorum ſanguinis effuſione manus cruentare, ac fœdare laboraſſet: Nec non etiàm præfati Principis Tranſylvaniæ erga nos, & Auguſtam Domum noſtram Auſtriacam, ingratitudinis indicia, à qua Majores ipſius maximis beneficijs proſecuti, & non ſolùm ex conditione communi ad dignitates, & honores evecti, verùm etiàm uti & Parens ejuſdem Sigiſmundus quondam Rakoczy, ampliſſimis dominijs, poſſeſſionibus, & latifundijs, ipſe verò Princeps opulentiſſimo, & pulchertimo dominio Munkachienſi, alijſque liberali munificentiâ ditati, & aucti fuere. Quibus nihilominùs ſpretis, ac poſtpoſitis, contra omnia Divina, ac humana Iura, violatis fide, fidelitate, corporali Iuramento, ac Diplomatibus ſuis, quibus ſe iteratis vicibus Majeſtati noſtræ, atque adeò Coronæ Regni noſtri Hungariæ obſtrinxit, & obligavit, tàm in perniciem gentis propriæ, & nationis Hungaricæ, ac grave præjudicium, & derogamen authoritatis noſtræ Regiæ, quàm etiam Regni, atque adeò Provinciæ Tranſylvaniæ confœderationes inivit. Et quidem contra Majeſtatem noſtram, quod non modo dictum Regnum hoc noſtrum Hungariæ, verùm etiàm Provincias, Regnaque hæreditaria hoſtiliter ſeſe invaſurum, & occupaturum ſpopondiſſet. Adverſus nationem

ticam, cui motus inteſtini Principis, & arma illata, non poſſunt niſi in deſtructionem, & vaſtationem, atque adeò ruinam, & perniciem vergere, ac redundare. Contra ejuſdem Regni Iura, ac libertates, quod Regnicolas præter ſcitum, ac voluntatem ipſorum, in ſuis Conſpirationibus, & damnoſis Confœderationibus includere, adnotare, & nomine ipſorum paciſci voluerit, ut vel hoc pacto tantò ſpecioſiùs velum conatibus ſuis obtendere, & intentionem ſuam plauſibilem reddere, atque oſtentare poſſit. Nec minùs in præiudicium Provinciæ Tranſylvaniæ, quam per hanc cum noſtris, ac Coronæ Regni inimicis colluſionem familiæ ſuæ hæreditariam facere, atque ſubjugare niſus eſt: Siquidem Coronas Galliæ, & Sueciæ in eo peculiariter obligatas eſſe voluit, ut hæredes ſuos, & poſteritates omnes in Principatu armis etiam conſervare ſint obſtricti contra liberam electionem jam dudum Tranſylvanis conceſſam. Neque his contentus Princeps in eo etiam omnibus viribus laborare, imò ampliſſimis muneribus, magnaque pecuniæ vi, pacem cum Imperatore Turcarum, totſumptibus, & fatigijs, tantaque ſanguinis effuſione partam, & hucuſq; operosè conſervatam convellere, ac Turcas ad rumpendum cum damno maximo, & periculo Regni Hungariæ, adversùs propriam nationem invitare non dubitaverit. Quæ cum ita ſint, omnium horum malorum, effuſionis Chriſtiani ſanguinis, depopulationum, ac periculi nationis Hungaricæ, miſeriarumque, & afflictionis populorum, quæ ex ejuſmodi turbis, ac motibus ſequi conſueverunt, nonniſi privatus affectus, & intempeſtiva Principis ambitio, Cauſa, & origo jure merito cenſeri poteſt, ac debet. Ad Majeſtatem noſtram quod attinet, DEO, ac univerſo mundo teſtatum eſt, nullam à nobis cauſam ipſi Principi datam eſſe ad hanc inteſtinam calamitatem conflandam, ſed ad tuendum Ius noſtrum Regium, quod à DEO accepimus, & defenſionem fidelium noſtrorum, ac populorum divinitùs nobis traditorum, nonniſi invaſi, laceſſiti, provocati, & coacti fuerimus. Declarantes ulteriùs, &

rius, & fideles noſtros Regnicolas aſſecurantes, nos in hac univerſa armorum ſumptione, Germanicique ſuccurſus introductione, non alium finem, ac propoſitum habere, quàm ut propulſata quavis hoſtilitate, iiſdem priſtinæ quieti, & tranquillitati, reſtituantur, omnesque Status, & Ordines Regni in ſuis Iuribus, libertatibus, privilegiis, & immunitatibus, illibatè conſerventur. Vniverſos igitur dicti Regni Hungariæ fideles noſtros Prælatos, Barones, Magnates, Nobiles, Comitatus, Civitates, Confiniarios, Haidones, ac milites, clementer hortamur, ut in fidelitate, ac devotione nobis ſecundum DEVM, & Coronæ Hungariæ debita, conſtantèr perſeverare, neque ullo ſub titulo, aut prætextu, partibus Principis adhærere vel homagio ſe obſtringere; quin potiùs ſumptis fortitèr armis, ubique eidem reſiſtere, invaſiones repellere, omniaque fidelium Regnicolarum officia, ſedulò, ac intrepidè præſtare, non prætermittant. Si quos verò hactenùs vi, vel metu coactos vacillare, & Principi adhærere contigiſſet, eiſdem ad finum gratiæ noſtræ recurſum patere, neque idcircò labem notę infidelitatis imprimendam eſſe noverint, dummodò reſipiſcant, & relictis adverſæ factionis partibus, ad obſequia fidelitatemque noſtram illicò revertantur, ac coram fidele noſtro Spectabile & Magnifico Comite Nicolao Ezterhaſy, de Galantha, ſæpèdicti Regni noſtri Hungariæ Palatino, aut Generalibus noſtris ſeſe præſentent. Qui verò nec DEI juſtitiam, nec fidelitatem Regi debitam conſiderantes, pertinacia, ac temeritate ducti, adverſas Principis partes ſequi perſeverarent, neque inde recedere, & ad fidelitatem noſtram redire vellent, ſciant tales perduellium loco habendos, ac præter notam infidelitatis, acindignationem noſtram etiam armorum noſtrorum vim, & potentiam juxta demerita ſua incurſuros, & experturos eſſe. Status inſuper & Ordines Provinciæ Tranſylvaniæ, quibus cum Majeſtate noſtra, & Sacra Regni Corona, multiplicia pacis Iura, & arcta fœdera intercedunt, fidei ſuæ Diplomatum, & obligationis benignè com-

monitos esse volumus, ac hortamur, ut ab omni erga Regnum, & fideles nostros hostilitate abstineant, neque ditiones nostras invadere præsumant, quin potùs pacta inita conservent, neque se & Patriam belli cladibus ultrò immitant, aut privati cujuspiam affectum, & commoda secuti ijs gravibus, & periculosissimis bellorum procellis, quibus ne hodie quidem jactari Christianitas desinit, sese immiscеant, & involvant. Quos siquidem satis animadvertimus coactè potius & authoritate, metuque Principis in has turbas condescendisse, dummodò celeritèr ad sua revertantur, ac depositis armis intra proprios terminos conquiescant, errorem præsentem magis Principis oppressioni, quàm ipsorum adversæ intentioni fore imputandum. Datum in Civitate nostra Vienna Austriæ die vigesima tertia mensis Februarij. Anno Domini millesimo, sexcentesimo quadragesimo quarto. Regnorum nostrorum Romani octavo, Hungariæ, & reliquorum decimo nono. Bohemiæ verò decimo septimo.



The weekly Account.

Num. 31.
April. 3.

Truly and faithfully communicating the choiseſt and moſt Remarkable Intelligence, from all parts of the Kingdome; From *Wedneſday* the 27. of *March*, to *Wedneſday* the 3. of Aprill.

Wherein is contained theſe Particulars;

1. *The happy ſucceſſe of our brethren the Scots neare unto* Newcaſtle.
2. *The laſt proceedings of the Archbiſhop of Canterburies triall.*
3. *The Earle of* Manchester *twelve thouſand ſtrong, and where now he is attending the return of Prince* Rupert *from the Northern parts.*
4. *A punctuall and exact Relation of the great and glorious victory obtained by Sir* William Waller *and Sir* William Belford, *againſt the Earl of* Forth *and Sir* Ralph Hopton; *and the number of thoſe who were ſlain and taken prſoners.*
5. *The Cities of* Winchester *and* Salisbury *taken by Sir* William Waller, *and reduced to the obedience of the Parliament.*
6. *The remarkable vertue and valour of many of the Parliament Commanders in the late famous victory obtained by them.*
7. Crowland *Abby recovered, and Prince* Rupert *beaten thence with ſome loſſe.*
8. *A true catalogue of all the Ordinances paſſed this weeke in Parliament.*
9. *A report of Sir* William Waller *his reſolution ſuddenly to advance either to releive the city of* Gloceſter, *or to beſiege the city of* Oxford.
10. *Colonell* Peard *a Commander of three Regiments in the Kings Army taken priſoner, and brought before the Houſe of Commons by Sir* Arthur Haſſerig.
11. *A Relation of ſome ſucceſſe at Sea obtained by the Parliament ſhips.*
12. *The preſent condition in which the towne of* Poole *at this preſent is reported to be.*
13. *Prince* Rupert *eſcaped into* Shropſhire, *and of what ſtrength his Army is reported to be.*
14. *The Lord* Hopton *his flying to* Baſing *houſe, and after ſome few houres ſtay, his departure thence to* Redding *or to* Oxford.

Publiſhed according to Order.

LONDON,

Printed by *Bernard Alſop*. 1644.

The weekly Account.

Truly and faithfully communicating the choiſeſt and moſt Remarkable Intelligence, from all parts of the Kingdome; From Wednesday the 27. of March, to Wednesday the 3. of April.

Wherein is contained these Particulars:

1. The [illegible]
2. The [illegible]
3. The Earle of Manchester [illegible]
4. A [illegible] Sir William Waller [illegible] Sir Ralph Hopton [illegible]
5. The [illegible] Waller [illegible]
6. The [illegible] Parliament [illegible]
7. Crowland [illegible]
8. A [illegible] Parliament.
9. A report of Sir William Waller [illegible] to advance either to relieve the city of Glocester, or to [illegible] city of Oxford.
10. Colonell Peard a Commandant of three Regiments in the Kings Army taken priſoner, and brought before the Houſe of Commons by Sir Arthur Haſſel. &c.
11. A Relation of ſome ſucceſſes at Sea [illegible]
12. The preſent condition in which the towne of Poole at this preſent is reported to be.
13. Prince Rupert eſcaped into Shropshire, and of what ſtrength his Army is reported to be.
14. The Lord Hopton his ſeeing to Baſing-houſe, and ſeer ſome few hours ſtay, his departure thence to Redding or to Oxford.

Publiſhed according to Order.

LONDON,

Printed by Bernard Alſop 1644.

THE WEEKLY ACCOMPT OF Certain Special and Remarkable PASSAGES From both Houses of PARLIAMENT, and other Parts of the Kingdome.

From Wednesday the 27. of March, to the 3. of April. 1644.

Wednesday the 28. of March.

WE told you about a fortnight since, that the Northerne and Southern Armies were then almost on the facing one another, and suddainly that some Actions of great concernment would be atchieved; since which time, we acquainted you the last Week, with some losse at *Newark*, and I hope this Weeke (before this Account shall be given up to your Observations) we shall be able to ballance that losse, and to inform you of some remarkable Victory obtained by the Southern Army on our side.

This day (according to the solemn institution) the Fast with much humiliation was observed by all the well affected of the Kingdome. The Earle of Manchester, although three dayes before he had sent his Army towards *Newarke*, under the Command of Collonel *Cromwell*, which consisting of horse and foot, was to increase to about five thousand strong, yet he stayd himselfe behinde at *Cambridge*, upon the dispatch of some extraordinary businesse, and he had on that day advanced towards his Army, but there were some other occasions which for that day did divert him.

On Thursday.

Therefore he marched towards *Huntingdon*, where his forces were then quartered, and where he expected other forces to joyn with him, and to make up a considerable Army of at least five thousand horse and foot more. He had there intelligence, that the Earle of *Denbigh* and Collonel *Bab* came with their

their Forces to *Leicester* on the Sunday night before, and that Sir *Thomas Fairfax* was retired from the West Riding in *Yorkeshire*, and was come with Sir *John Gell* to *Derby*, where they intended to unite all their Forces into one Body, to hinder the Progresse of the insulting Enemy, who was carrying the War from *Newark* into *Lincolnshire*, with a resolution (as it was reported) to march from thence to the relief of the Marqueſſe of Newcastle, against our Brethren the Scots; but we doubt not but these united forces of the Affected Counties, will overtake him in his march, and either prevent him for marching any further Northwards, or disable him in his return from bringing any Trophees of his Conquest unto *Oxford*.

This Day the Archbishop of *Canterbury* was brought again unto his triall. It was alleadged and proved against him, that he had taken unlawfull guifts and bribes of His Majesties Subjects, either as Judge in the High Commission Court, or by some other practises; also, that he hath hindred and prohibited the granting of His Majesties Writs of Prohibition, when the same ought to be allowed and granted in the Ecclesiasticall Court, whereby justice hath been delayed, and the Judges debarred from the performance of their duties. There were many Witnesses produced to prove this Article against him. And for the part of his Charge concerning unlawfull guifts or bribes, he stood clearly convinced in the Case of Mr. *Stone* and others, who was fined and censured in the High Commission Court at *York*, onely for that he tooke the paines to see Mr. *Pryn* in his passage through *Chester* towards *Carnarvan*. In which Court at York, Mr. *Gilborn* was fined three hundred pound, Mr. *Lee* two hundred pound, and Mr. *Brown* five hundred pound, and after the expence of much money in the progresse of the Civill Law, Mr. *Stone* was advised by Doctor *Merrick* of the Civill Law in Doctors Commons, to present unto the Archbishop two Butts of Sack worth eight and forty pound, which were both received, and the messengers that brought them rewarded.

The next Article, was concerning a Lease belonging to Sir *Ralph Ashley*, worth twelve hundred pound a year, which he was inforced to surrender up to the Archbishop and to take another for one and twenty yeares, and to pay a great fine for the said Lease: whereupon on the beginning of this Parliament, the Archbishop troubled more with the fear of his guilt, then the guilt of his conscience, did send for the said Sir *Ralph*, and under hand to prevent his complaining to the Parliament, did return unto him his Lease again.

There were severall other proofes brought against him, which would be tedious (if not peradventure superfluous) in this place to relate. The further proceedings of his Triall, is deferred until Thursday next, being the fourth of *April*.

Friday.

We told you the last Week, or surely it was in our intention to acquaint you with

with it, that his Majesty had granted a new Commission to *Van Tromp*, wherein he doth appoint and authorize him to be Admirall and chiefe Commander of a Fleet, commanding him to doe and cause to be done to the Rebels and their Adherents all possible dammage and hostility in their commerce and navigation.

The Earle of Malborough now High Admirall to his Majesty, hath not been so fortunate as was expected, and promised at Oxford; we told you of some Sea-conquests which we gained the last week, and how that he was inforced (being chased by our ships) to betake himself to the Ile of Gersey for his protection, since which we have intelligence that Captain *Swanley* since his clearing of Milford Haven, and many conquests obtained against the Lord of *Carbery* in Pembrokeshire and other places, hath surprised a Bristoll ship which carried fource and twenty peeces of Ordinance, the ship being about a hundred and twenty Tunne in burthen, wherein was great store of Armes and other provisions which will serve the Parliament very happily for the prosecuting the warre against the Welch, as also to secure themselves from all danger of the invading Irish.

Yet to acquaint you as well with our losses as advantages, we have received intelligence that a London ship called the Swift-sure of the burthen of three hundred tunnes, was not long since seized upon by the Earle of Malborough on the Coast of France, which (one of the owners of the ship being then in London understanding) he sayled to France and laid claime unto the ship, and having accesse unto the Earle of Malborough, he received an absolute denyall, whereupon he desired his Lordship that he might be set on shore at the next Haven, which was at Saint Mallowes in Bretaigne, where he made his complaint to the Governour and Iudges, and commenced a suit of Law against the master of the said ship, during the proceedings of which suit in Law, there came a mandamus from the Queen Regent charging the Iudges to proceede no further in the suit, whereby the Earle of Malborough hath privilege to maintain the ship, and as we are informed hath sent the ship unto Bristoll.

But since we are now at Sea, we will before we land inform you of some succesle which in that Element hath attended our brethren of Scotland, who understanding there were some six or seven ships laden with coales and salt in the river of Tine about the Shields, they sent out a party, and with the help of some Sea-men whom they had mastered to obedience, they drew up the ships under the command of a Fort which they had taken. At which time a Dunkerk Frigot of fourteen peece of Ordnance, had Commission from his Majesty to seize on any ships belonging to the Parliament, was forced from her security to draw up the river neare unto Newcastle, and being hardly able to escape, it is thought she will become good booty to the Scots.

The busines of the Navie for the setting forth this Summers Fleet, is now in agitation; and it is agreed upon, that instead of nine great ships found unusefull for present service, there shall be allowed twelve Marchant Ships to supply their places, and fifteen small Catches to be added to the Fleet. There is also a speedy advance of monies to be made, for such Captaines and other Officers in the Navie, as shall be entertained.

Saterday.

From Sea service, we will transport our selves unto the Land, and in the first place, we shall observe what good successes have lately crowned the enterprises of our brethren of Scotland, in their indeavours to assist us. We told you not long since that they had entred *Sunderland*, and drew forth a considerable party into the Bishoprick of *Durham*, for the inlargement of their quarters. We are now informed by Letters sent from Sir *William Armyne* a member of the house of Commons, and one of the Committees in the Scotch Army, that in regard that *Sunderland* was not fully fortified, they stayed not long in their remote quarters, but returned towards the North of *Newcastle*, and on the twentieth of this Moneth, Generall *Lesly* being then present, they took a great Fort in the South Sheelds over against Tinmouth Castle, which commands all the Ships comming in or out of Newcastle. And this was said to be obtained with the losse but of nine men, but more wounded. In which Fort they took five peices of Ordnance, threescore and ten Muskets, seven barrels of powder, some prisoners, the rest escaping by water. And the same day Colonel *Ballantine* surprized and brought away a Troop of Horse, about *Chester-street*, amounting to the number of about forty.

Since which time, at *Helton* neer *Sunderland*, both Armies faced one another on *March* the twenty fourth, most part of the Sunday in the afternoon, and the forlorn hopes of either side, skirmished till eleven of the clock at night, at the length the Scots did win the ground, and with it some Barrels of Powder, and some store of Balles and March: there were but few slain on either side. On Munday *March* the twenty fifth, they faced one another again, and the Canon were heard to play, but the ground where the Enemy stood was inaccessible, by reason of the Hedges and the Ditches, so that they could not well incounter with one another. The Scots word was, *The Lord of Hosts is with us.* The word of the Enemy was, *Now or never.*

Howsoever it is conceived that the Marquesse of Newcastles Army is stronger then is commonly reported, for the Expresse doth certifie, that at the same time a great Commander in the Scots Army, one Sir *James Lumsdale* by name came very opportunely to their relefe with a Brigade of three thousand men which they had left behind them in Northumberland.

From Garnsborough, it is informed that the Garison finding the town not able to defend it, if the enemy should assault it, they have abandoned the

place,

place, and fighted the worke, carrying away their Arms, Artillery, and Ammunition into Boston, and the like we are informed they have done at Crowland, but better newes hath since came unto our hand, and we were this day informed that Crowland Abby is again recovered from the enemy, who was beaten out of it with losse, and that the Earle of Manchester, Sir *Thomas Fairfax*, and the rest of the affociated Commanders are not farre off, who are suddenly to meet and joyne at the appointed rendezvous, resolving to recover their former losse, and give a stop to the proceedings of Prince *Rupert*.

The Orders in the High Court of Parliament, were this week first for the setting of the Arrears of the Court of Wards, which is to be paid to Master *Charles Fleetwood*, by Order of Parliament.

An Order for a thousand pound to be paid to the Garrison at Alisbury and to be borrowed of the Committee for the Kings revenue.

An Ordinance for the contribution of one meale in the week towards the the charge of arming and forming into Regiments the Auxiliary forces now raising.

An Ordinance inabling Sir *William Brereton* to execute his Commission in the County of Chester, and allowing him the personall estates of all Papists and Delinquents.

An Ordinance for the strict observation of the Lords day throughout the Kingdome, and sunday penalties to be inflicted on prophane offenders. A vote passed that the new great Seale shall have the same power which the Lord Keeper for the time being usually had, for granting of writs of pardon to the prisoners in Newgate according to the usuall and accustomed manner.

An Ordinance debated on, inabling Colonell *Cromwell* Governour of the Ile of Ely, to sequester all Delinquents estates, and to put in execution the Ordinance of Assise and the weekly assessments for the support and maintenance of a Garrison there, consisting of seven hundred foot, and three hundred horse.

An Ordinance making Sir *William Waller* Commander in chiefe over the Counties of Surrey, Sussex, Southampton, and Kent, in the absence of his Excellency the Earle of Essex, and for the constant pay of three thousand foot, twelve hundred horse, and three hundred Dragoons for his Army.

An Ordinance for the compleating of the Lord Generalls Army, and for the constant pay thereof for foure moneths, there being thirty thousand five hundred and foure pounds every moneth to be raised for the maintaining of his Army.

Monday.

To handell this day, we shall begin it with the relation of a great victory obtained by Sir *William Waller* and Sir *William Balford*, which is the happy occasion of so much publick joy and thanksgiving in this City.

On

On Friday March 29. the Enemy advanced with the whole Body of his Army, to give battle to Sir *Will. Waller*, the place was by nature healthy, and not farre from it was a Wood which lay on the right hand between the Enemy and our forces. The gaining of the Wood was conceived to be of extraordinary advantage, wherefore a forlorn Hope was drawn of the City Brigade, commanded by Major *Tompson*, to take possession of it, which suddainly was obtained; The Enemy for effacing what advantage the Wood would prove unto us, planted some Drakes on the further side of it, which they so furiously discharged, that we were forced to retreat. On this their Horse began to charge, and our men bravely received their first shock and answered them blow for blow, and buffet for buffet. The ground where the Enemies horse stood was so uneven, that they could not march in any order, which Major Generall *Brown* perceiving, he forthwith drew a considerable number of Muskets from the hedges, who falling unexpectedly on the Enemies Horse, gave fire so bravely on them, that they forced them to wheele about; and thereupon our Body of Horse came on again, and gave them so hot a charge, that they forced them to a disorderly retreat. The Enemies foot, who all the day till then had stood to it, perceiving their Horse begin to flye, did seek for safety by flight themselves, and threw downe their Armes. Sir *William Balford* at that time was said to do excellent service, and Sir *Arthur Hasterig* bringing up again his men (that bravely in the way were encouraged by Sir *William Waller* to second the example and the courage of their Leader) did nobly serve to increase the Victory. The Kentish Regiment of Horse, assisted with Collonel *Wattons* Regiment stood manfully to it, and never lost ground.

In this Fight we are credibly informed, that there were about three hundred slain and about two hundred taken prisoners. There were abundance of Armes taken by those that followed the pursuit, which were found under every hedge. The Country people, who were forced to take up armes, are let all goe free. There were found dead on the ground the bodies of the Lord *John Stuart* a Generall of the Horse, Sir *George Wentworth*, Collonel *Butler*, Collonel *Gray*. There were taken prisoners, Collonel *Peard*, Sir *John Smith*, Sir *John Carew*, Sir *John Stowell*, who is said to be dangerously wounded; and five or six Commanders more.

Tuesday.

This day in the morning, Collonel *Peard* was brought prisoner to the House of Commons by Sir *Arthur Hasterig*, he was said to be Commander of three Regiments, one of Horse, another of Foot, and the third of Dragoons. To persue the Enemy, one part of our Foot marched to Andover, another to Winchester, which was delivered to Sir *William Waller*; but the Castle which is his owne house, is not yet surrendred, but cannot long hold out. Sir *William Waller* is said to be now at Salisbury, and from thence it is reported he will march to Oxford or Glocester, which resolution to reduce the West to the obedience of the Parliament. The West now needs his assistance, for it is reported the Town of Poole who hath held out so faithfully for the Parliament, begins to be straitned; there lying sixe Dunkirk Vessels, to stop all provision that shall come by Sea to relieve it.

The Earle of Manchester is now at Peterborough, and with the officers and Commanders is said to be at this present about twelve thousand in number, and that they watch the return of Prince *Rupert*, who (as the Newes came this morning to the House) hath escaped into Shropshire; He is said to be some four or five thousand strong, the most part of his Forces being Horse or Dragoons; He never stayes long in a place, his Carriages are said to be numerous, and that he carries great store of Armes and Ammunition with him.

The Lord *Hopton* on Saterday about noon, came unto Basing House, with a very small Retinew, where he stayed not long, but after an houre and a halfe, departed thence; Some say to Redding, others to Oxford.

FINIS.

Mercurius Veridicus.

Num. 10.

OR, THE TRVE INTELLIGENCER.

Communicating such Intelligence (which he conceives to be the plain truth) without Faction or Affection,

From Thursday *the* 28. *of* March, *to* Thursday *the* 4. *of* April. 1644.

Wherein is contained these Particulars;

1. *Propositions for a speedy Peace to be sent from the Parliament to the Kings Majesty.*
2. *A Relation of Prince* Ruperts *cruelty used to fifty of our Souldiers executed by the bloody Irish neare* Ludlow, *where they tyed our men back to back, cut off their armes, and tumbled them into 4 pits, where they held them down with their Pikes, till they were dead; and all after the Articles of agreement were sealed, and quarter agreed upon therein. Reported by Colonell* Harlow *Governour in theirs.*
3. *Prince* Rup. *his escape away from our forces.*
4. *The Parliaments protestation and resolution to maintain our Religion, Lawes, and Liberties.*
5. *How thirty thousand five hundred and four pounds a month is to be collected, and the particulars of each division from whence to be raised.*
6. *How Commissary* Wilmot *is to be made Lord Generall of the Kings Army, and speedily to raise two hundred horse to relieve* Hopton.
7. *Master* Prideaux *his speech at a conference holden by the Lords and Commons concerning the Embassadours message.*
8. *How the Irish from the enemies quarters faced* Namptwich, *and plundered within a mile of the Garrison.*
9. *How the Lord* Willoughby *of Parham is come to the Parliament.*
10. *How some that have been kept in the Court of Guard there are run away, have declared some passages concerning* Hopton *and his fight.*
11. *Some passages concerning the Queens Childbed-linnen and other relations reported.*
12. *Concerning the report of taking* Tinmouth *Castle, and letters from the Scots Army to the Scots Commissioners.*
13. *More troops taken by Sir* Wil. Waller, *and of his going to relieve* Glocester.

London, Printed by *Bernard Alsop*, according to Order, 1644.

MERCURIUS
VERIDICUS:

Communicating true Intelligence to the whole Kingdome without faction or affection.

From *Thursday* the 28. of *March*, to *Thursday* the 4. of *April*. 1644.

PRince *Rupert* (I heare) hath escaped away with his Horse, and is returned back into Shropshire, but we have a gallant Army to persue him; For the besieging of such strong Garrisons as Newark is, it is a dangerous task, and at a great disadvantage.

That Prince *Rupert* marched to relieve Newark, though we had some losse there, yet in the whole we gained by it, for thereby he was prevented from relieving *Hopton*, who being defeated by Sir *William Waller*, it is the most considerable thing for our advantage that (within more then our expectation) could have happened to us.

Here I cannot omit to publish a Relation, which was delivered by Colonel *Harley*, concerning some passages between the Enemy, and those that kept one of his Forts in Shropshire not farre from Ludlow, which was in this manner; as it was declared by the Collonel himselfe.

Prince *Rupert* having received a repulse by our Forces

held kept a Garrison at an House neare Clu Castle, on the on the other side of the River; at which time our Forces took from them some Powder and other Ammunition, and slew some of them. The Enemy was so incensed thereat, that they returned immediately again, with an addition of Irish, to revenge their quarrell upon our men, who were againe bravely repulsed by our men. Sergeant Major *Moore* being Governour, encouraged our men to stand out, which they did bravely for a time, but their power being spent, our men sounded a Parley, and it was agreed upon between them, and the writing sealed, that our men should have free quarter, to march away with their lives, besides divers other Articles of agreement, and the Gates were opened, and the Keyes delivered to the Enemy.

But the Irish marching in, and being possessed thereof, laid hold on all our men, in number abou 50. (excepting Major *Moore*, concerning whom Prince *Rupert* had commanded them to carry him Prisoner to Shrewsbury, the rest) the bloody Irish bound them all back to back, and cut off their Armes, after which they tumbled them into a Mote which went about the house, and there kept them in with push of Pike, till they were all dead. Thus would they use all Protestants had they power, notwithstanding their faire pretences of Peace. From the consideration of divers such bloody and cruell plots and practises of the Enemy, the Parliament have made this Protestation.

WE are constantly resolved, in discharge of the duty we owe to our God, the trust reposed in us by our Country, and our late solemne Oath and Covenant, with the hazard of our lives and fortunes, to defend our lawfull Rights and Liberties, the freedome and Priviledges of this present Parliament, and which is above all, the true Protestant Religion; Wherein we shall not doubt but to receive the hearty concurrence and assistance of all well-affected Protestants, and true lovers of their

Country and Liberty. And the Lord of Hosts, whose cause it is we stand for, and upon whose assistance we principally relye, grant our endeavours a blessed and happy successe.

Divers Malignants have endeavoured to cast an aspersion on the right honorable the Lord *Willoughby* of Parham, by whom a report was rumoured, that the Lord *Willoughby* had disserted the Parliament, and with two hundred horse was gone to Oxford to the King; which appeares to be only a Spanish Stratagem to amaze peoples thoughts: for yesterday the Lord *Willoughby* of Parham came to the Lords house, and there sate according to his place; and let those Malignants that are so forward in their lying reports be ashamed, if they have any shame in them, as well they may, to abuse that noble Lord, who is too full of Heroick valour, to entertain a thought of such base cowardise.

There were yesterday being Wednesday, stopt at the Court of Guard some of *Heptons* souldiers, who pretend that they have disserted the Enemy, to come in to the Parliament. I spake my selfe with one of them, who protesteth that he was (by the Enemy with some others) forced to joyne with the Enemy by taking up Armes against the Parliament, which was utterly both against his judgement and will; and he said that the enemy had imprisonned him for a moneth before he took up Armes, where he sustained want. And that in the last designe in which Sir *William Waller* routed *Hopton*, he said that he fled with *Hopton* and some others to Basing house, and that *Hopton* went into Basing House; and he conceives is there still, but the rest lay in the Churchyard and thereabouts all night, and the next morning marched some of them towards Oxford.

He said that moreover himselfe and some others went from thence to Redding, where there is but a small strength, he believes not above three or foure hundred, and from

thence

thence, with some others, he hath diverted the enemy to come to the Parliament, and was yesterday brought to the House to be examined by the Committee.

The Irish from Chester Tarvin, and those parts of the Enemies Garrisons, doe much mischiefe in Cheshire: For by Letters from those parts it is certified, that the Enemy have lately been within a mile of Nantwich, and robbed and plundered the Country much; besides great cruelty, and much inhumane violence, which they have exercised upon many poore Country people, their Wives and Daughters in those parts: But Collonel *Booth* the Governour of Nantwich is this day setting out from London, to take some course to prevent their insolencies, and Sir *Thomas Middleton* and Sir *William* are both preparing, with all speed to follow with their forces. The valiant Captain *Kemb* joynes with Sir *Thomas Middletons* forces, and is to march down with them.

Prince *Rupert* also useth extream cruelty against the poore people in Shropshire, it is believed he will force a party to joyn with him out of those parts to relieve *Hopton*.

There are Letters come to Sir *William Brewerton*, which confirme the businesse of the valiant Pembrook newes, and how they have routed the Lord Carbery, and slain many of his Forces, taken many prisoners, and are still in pursuit of him, and have taken his Ordnance, many Armes, Powder, and divers Carriages.

There was yesterday, being Wednesday, a Conference held by the Lords and Commons, about a Paper presented by the Embassadours of the States of Holland, wherein Master *Prideaux* made a worthy Speech, desiring the Lords it might be referred to the Commissioners of both Kingdomes to draw up an answer thereunto, and to furnish the Lords concerning Presidents in the like nature: who were ready to instance many.

THe Lords and Commons in Parliament have ordered, for the monethly payment of his Excellencies Army, that out of the monies that come in at *Habberdashers* Hall, shall be monethly paid, 2000. pound.

London, Westminster, the Tower, and Southwarke 6962. pound, foure shillings.

The County of Middlesex without the limits, 1097. pound, eleven shillings.

And out of the Excise to be monthly payd, 20444. pound, five shillings.

All which amounteth to the summe of thirty thousand five hundred and foure pounds a moneth.

And as they have taken care to defend us against our enemies, that seek to overthrow our Religion, Lawes, and Liberties, so are they also labourers to find out a way (if it be possible) to settle Peace.

The Commissioners of State are to draw up Propositions to be sent to his Majesty, and the ground-work which both Houses of Parliament desire to have them framed out of, are these.

1. *To be according to Gods word.*
2. *To bee drawne up in an humble manner to his Majestie.*
3. *To be grounded upon Law.*
4. *That they may be by consent of both Kingdomes.*
5. *That they be speedily done.*

I heare that Commissary *Wilmot* is appointed to releive *Hopton* with two thousand horse, but where hee can make them I doe not know, but the man it is reported hath a strong engagement laid upon him, and if Generall *Forth* Lord *Ka-*

this die (as it is thought he can hardly escape it) *Wilmot* if he prove deserving in this Action, hath some species of hopes to be made Generall; and surely he will make a speciall peece of Excellency, but if he doe light upon that fatall place, let him call to mind his predecessours; namely, the Earle of *Lindsey* and *Falkland*, who were both slaine when they were Generalls (one after the other) of the enemy now in Armes against the Parliament; and now Generall *Ruthen*.

Although it is with so much confidence reported by Malignants that *Plimmouth* is in great distresse, It is otherwise by severall Letters certified, that *Plimmouth* is in a very good condition, and have no enemy neare them.

It is also confirmed by severall Letters that *Crowland* is regained by our Forces, who hold it in despight of the enemy.

It is reported that there is so many gone out from Dorchester to releive *Hopton*, that the Townes-men who have been so long oppressed by the enemy, have some hope of being redeemed from their cruelty, so that whensoever it shall please God that our forces get before the Towne, there is no doubt but they will find a considerable party in the same to side for them, this pursuit of *Hopton* still continuing.

Colonell *Norton* inlargeth his quarters about Southampton, and drawes nigh Sir *William Waller* with a good strength which hee hath gathered together to joyne with him, there hath very many come unto him since Sir *William Waller* pursues the enemy, God stand with us and our forces to his glory, till that great work be perfected which hee hath put our Worthyes upon for the defence of his Church and people.

It is againe by severall letters confirmed, that the enemy lost foure or five men for one of ours that was slaine at the raising of the siege at Newark.

There

There were on Tuesday last some speeches concerning a great fight between the Earle of Newcastles house and the Scots, but of that I know no grounds, neither as yet is there such thing come from their quarters.

Upon the request of some who desire leave of the Parliament to carry the Queens childbed linnen from Somersetshouse to Oxford, it was ordered by the Parliament that they should have a free passe therewith, accordingly it was carried, but there is strange newes since concerning which, because it is so variously reported, I will be silent, but they say that Docter *Chamberlain* is come to London.

It is reported that Tinmouth Castle is taken, which if it be, the Scots need not to vehture their Army to storme Newcastle: for they are then out of hopes of ever being releived, and there is not any hinderance of fetching and bringing away coles from thence, if it be so, the channell being absolutely free from all lets or oppositions in the way whatsoever.

But to certify upon what grounds this relation is reported, as I am informed by one of the Scots Commissioners Gentlemen, who said that his Lord did yesterday early in the morning receive letters, and said that he had newes therein that Tinmouth was taken; but whether it be Tinmouth Castle or the Garrison on the North of Tine or both, there lies the Query: but the Gentleman is perswaded, and for my part so am I, that the Castle is taken: but in few dayes more will appeare.

It is reported that Sir *William Waller* hath taken some more of the enemies troops, and is now upon a designe to releive Gloucester.

FINIS.

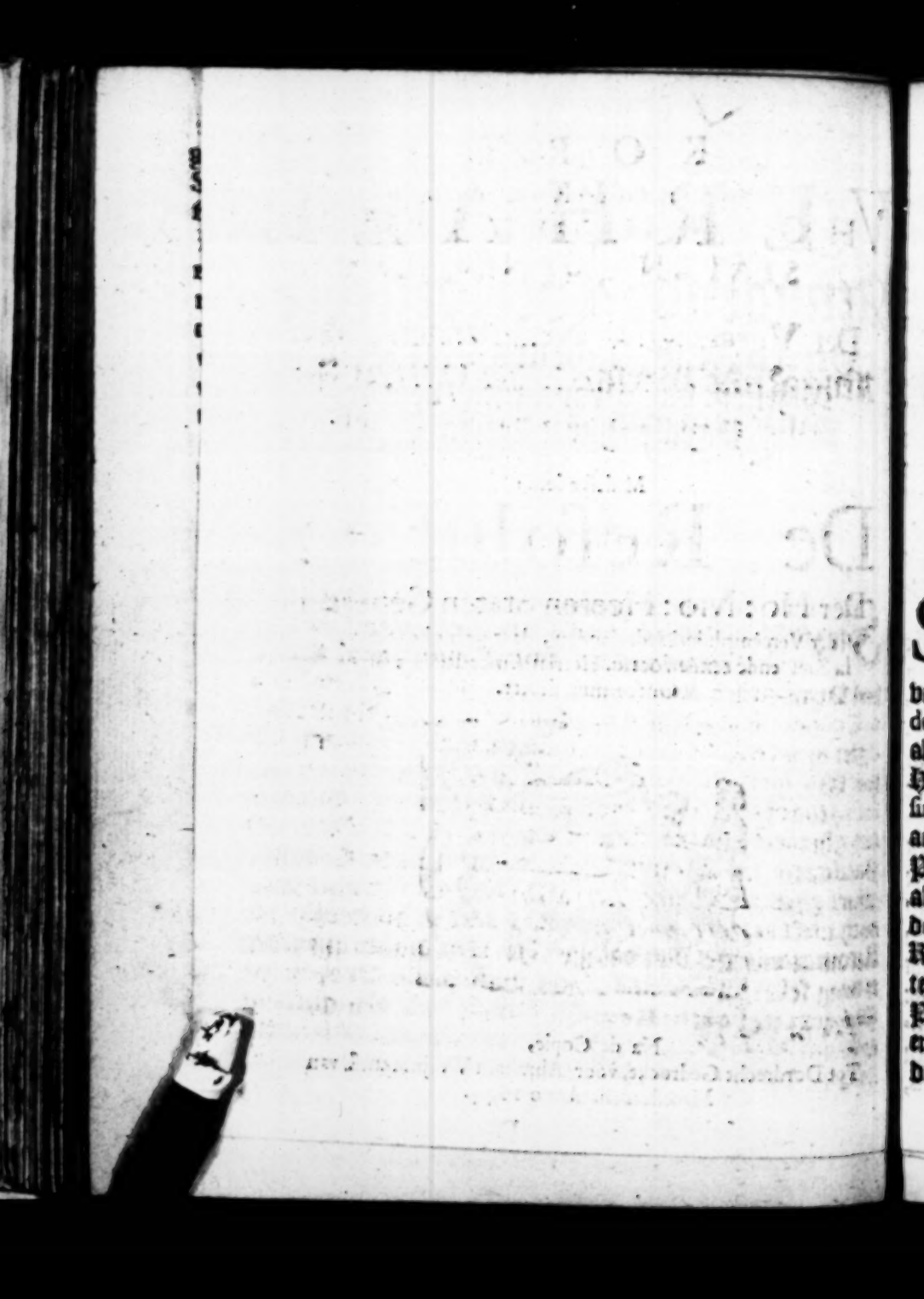
KORT
VERHAEL
Aengaende 't versoeck der Heeren Ambassadeurs van Sijn Majesteyt van Vranckrijck / voor de Papisten hier te Lande.

Midtsgaders:

De Resolutien

Der Ho: Mo: Heeren Staten Generael der Vereenighde Nederlanden, daer over ghenomen, ende aende voorsz. Heeren Ambassadeurs Ghecommuniceert.

Na de Copie,
Tot Dordrecht Gedruckt, voor Abraham VVijnbrantsz van Macedonien. Anno 1644.



EXTRACT
Vyt 'tRegiſtre der Reſolutien vande
HO: MO: HEEREN STATEN GENERAEL

Der Vereenighde Nederlanden, &c.
Aengaende 'tverſoeck der Heeren Ambaſſadeurs van zijne Majeſteyt van Vranckrijck / voor de Papiſten hier te Lande. etc.

Jovis den 3. Martij. 1644.

SYn inde vergaderinge Gecompareert d'Heeren Claude, de Meſines Graef van Auaux, Abel de Servient Graef van la Roche Extraordinaris Ambaſſadeur vande Coninc van Vranckrijck ende Gaſper Cognet de la Tuyllerie Baron de Courſen Ordinaris Ambaſſadeur van ſijne Majeſteyt / alhier in 's Graven-Hage reſiderende / ende hebben aen haer Ho: Mo: doorden mondt vanden op-gemelden Sr. de Meſines gedaen een langhe ende ample Propoſitie / daer-inne aen-gheroert zijn verſchepden pointen / ſoo de Ghenerale Pacificatie tot Munſter te Negotieren ende de Tractaten alhier ghemaeckt / geſloten / als anderſints concernerende / doch heeft de ſelve Graef van Auaux daer by ghevoeght een Recommandatie / van dat haer Ho: Mo: ſouden ghelieven te doen ſekere moderatie / in't ſtuck vande Exercitie der Placaten jeghens d: Roomſch-geſinde / met den ghevolge ende aen-kleven vandien / hier bevooren gheemaneert. Ende wat belanght het eerſte Lidt / der vooriſz Propoſitie

daer op zijn de ghemelte Heeren Ambaſſadeurs / op haer aen-ſtaende repſe / met complimenten ter ſaecke dienende dan wat belanght de voorſz praetenſe Ghereccommanderde Moderatie / daer op is hun door den Heere Praeſiderende in ſubſtantie gheantwoordt / dat het ſelkde poinct hier te Lande kittelachtigh ende beſwaerlijck is / doch hier op naerders inſtantie bp den meer-ghemelten Heere d'Auaux ſich ter halver wege vande Tafel bupgende / ghedaen weſende / te hebben verder ende favorabelder verklaringhe ende bp den ghemelte Heere Praeſiderende ſich van ſijne zijde voor den ghemelten Heere d'Auaux ter halver wegh vande voorſz Tafel bupgende / ſulcks gewepgert weſende / zijn de meer op ghemelte Heeren Ambaſſadeurs op-ghſtaen / ende af ghegaen / ende door d'Heeren haer Ho: Mo: voor-gaende Ghedeputeerden met de Caroſſen weder ghlepdt aen 't Logement daer van ſp gehaelt zijn geweeſt.

Naer dat d'Heeren Ambaſſadeurs van Vranckrijck zijn af-gegaen / hebben d'aenweſende Heeren Ghedeputeerden van weghen de reſpective Prouintien betoont over de Recommandatie bp de ſelve Heeren Ambaſſadeurs ten regarde vande verſochte pretenſe Moderatie ghedaen / ſeer mishoeght te zijn / ende vervolgens een paerlijck gheadviſeert datmen daer tegens de rigoureuſe Reſolutie ſouden begheren te nemen / ende aende opgemelte Heeren Ambaſſadeurs door meerder aental van Heeren Ghedeputeerden upt het middel van haer Ho: Mo: mondelingh bekent te maecken de redenen waerom dat daer in gantſch niet kan worden getreden / ende voorts hier binnen 's Landts betoonen / dat ſoodanighe / of diergelijcke Recommandatie haer Ho: Mo: onaenghenaem zijn / ende den Staet deſer Landen ondienſtigh. Wijders zijn verſocht ende Gecommitteert d'Heeren

Catz,

Cats, Staveniſſe, als oock den Griffier Muſch, om in te ſtel len een Concept van een rigoureuſer Reſolutie/ op ſoodanighe gheleghentheyt paſſende / welck Concept door d'ſelve Heeren aen Sijne Hoogheydt ſal worden ghecommuniceert ende om vervolgens ter Vergaderinghe van hare Ho: Mo: naer inghenomen Rapport van des ſelfs Hoogh/ wijs advijs / ende conſideratien / gearreſteert te worden. Voort ſal hiert na ghedelibereert worden / of met d'ongelegentheyt/ die uyt ſulcke of dierghelijcke Recommandatie / voor den Staet deſer Landen ſoude moghen ontſtaen / ſal Repreſenteren aen den Coningh ende Regieringe in Vranckrijck.

DE Staten Generael der Vereenighde Nederlanden / hebbende met rijpe deliberatie haer ghedachten ſaten gaen over ſekere ghelegentheydt in hare Ho: Mo: Vergaderinghe / op heden voor gevallen / ende hier naer verhaelt / hebben goedt ghevonden in te doen ſtellen ende uyt te brenghen de volgende verklaringhe / Te weten / dat gelijck de Regieringhe der welgemelte Vereenighde Nederlanden / vanden aen beginne deſes Staets aen de eene zijde / altijdt vaſt heeft gheſtelt / niemandt vande ingeſetenen der ſelver eenighe conſcientie dwangh op te dringhen / maer in tegendeel van dien / aen eenen jegelijck der voorſz Ingeſetenen toe te ſtaen / is ſijn particuliere wooninghe ende Familien / conſciences halven / onghemoleſteert te laten blijven / dat de ſelve Regierienge aen d'ander zijde / noyt goedt en heeft konnen vinden / dat de Paus-gheſienden ſouden werden toegelaten plegingen van ſuperſtitien tegens Godts Heylige woord/

oeffeningen

oeffeninghen van kennelijcke Ergenisse/ of in-voeringe van Pauselijcke Hierarchie/ noch oock betooninghe van toe-genegentheydt tot den Koningh van Spagnien/ Erfvyandt deser Landen (het welcke nochtans in der selver solemnele Ghebeden ende anders is bevonden te zijn gheschiet) datmen even-wel van tijdt tot tijdt (ende sonderlinghe onlanghs/ met goede redenen van wetenschap/ ende door wettighe informatien) heeft vernomen/ ende claerlijck ontdeckt/ dat de bovengemelte Paus-ghesinden sich niet vernoeghende met de voorsz goedertierne gheduldinghe ende verdraeghsaemheydt/ by Ordre vande Regieringhe henluyden toe-ghestaen/ sijn uyt geborsten tot de voorsz ende ander onlijdelijcke/ ende noyt voor desen hier te Lande bekende vermetentheden/ ende excessen. Waer tegens alsoo de Regieringhe noodigh was oordeelende spoedelijck voorsien te moeten werden/ ende daer over zijnde in scrieuse deliberatie/ hebben meer-ghemelte Paus-ghesinden sulcks ghewaer zijnde ghewordden/ niet naer gelaten daer tegens in't werck te stellen verscheyden hare vonden ende praticquen/ omme 'tgoedt voornemen vanden Staet voor de selve te traverseren ende beletten. Waer op onder anderen is ghevolght/ dat de Heeren Ambassadeurs van sijne Koninglijcke Maiesteyt van Vranckrijck jegenwoordig in 'sGraven-Hage zijnde/ ende op heden in nare Ed: Ho: Mo: Vergaederinghe publijcque Audientie hebbende/ in hare ghedante Propositie/ onder anderen opentlijck versoeck hebben gedaen/ streckende tot veranderinge en moderatie (so men die pooght te noemen) gedaen te werden/ inde Executie vande Placaten van den Lande geemaneert/ tegen op gemelte Paus-gesinden. Ende alsoo 'tgene voorsz is/ de vergaderinghe van hare Ho: Mo: onverwacht/ ende teghen der selver meeninge was

voor

voor-komende / Te meer / vermidts het doen van't op-gemelte verſoeck / aen meer-gemelte Heeren Ambaſſadeurs / in ſekere Conferentie met de ſelve ghehouden by de Gecommitteerden van hare Ho: Mo: op het ſtrieuſte was afgheraden / ende dekligh tegen geſproken / ende dat ten tijde van de ghedaen Propoſitie by hare Ho: Mo: wiert geordeelt / de voorgeſlagen veranderinghe ende pretenſe moderatie / regelrecht te gaen / ſo tegen den weſtandt vande ware Gereformeerde Chriſtelijcke Religie / teghen de gronden ende Ordre van den Staet / als mede teghen de ruſte vande Chriſtelijcke Ghemeynte / ende de goede Ingheſetenen deſer Landen / ende midts-dien niet compatibel te weſen met de Conſtitutie van den Staet / ende vervolghens dat daermme om redenen voorzen verhaelt / geenſints en konde werden ghetreden. SOO IST, dat hare Ho: Mo: hebben verklaert / ende verklaren by deſen een gevoeligh mis noeghen upt de voorſz voor-ghellagen veranderinge / ende pretenſe moderate te hebben op-genomen / met expreſſe by-voeginge dat hare Ho: Mo: ſoo omme d'onheylen die upt 'tgunt voorſz is ſtaen te rijſen / als omme de voor-gemelde vermeteſheden vande Pauſs-ghelinden in te toomen / gereſolveert zijn metten alder-eerſten te doen émaneren / ende in 'twerck te ſtellen ſoodanige naerder Ordre / Reglement / ende Placaet als de ſelve naer de-jegenwoordighe énormiteyt / ende voor-gaende erceſſen ſullen bevinden te behooren. Gedaen ter Vergaderinghe vande Hooh-gemelte Heeren Staten Generael den 3. Martij 1643. Was Geparapheert Bartout van Gent vt. Lager ſtondt / Ter Ordonnantie vande ſelve / Onder-teyckent.

C. MVSCH.

VENERIS den 4. Maert 1644.

SYnde ter Vergaderinghe gelesen / de Resolutie gisteren genomen / by occasie van het tweede Lith der Propositie / vande Heeren Extra-ordinaris ende Ordinaris Ambassedeurs op 't subiect vande bewuste presumptieuse Recommandatie / ten regarde vande pretense moderatie inde Executie der Placaten gemaneert teghens de Papisten deser Landen / is nae voorgaende deliberatie goet ghevonden ende verstaen / dat de substantie vande voornoemde Resolutie den op-ghemelten Heeren Ambassadeurs tot der selver betere onder-richtinge sal werden te ghemoet gevoert / en zijn daer toe versocht ende Gecommitteert de Heeren Meynderswijck, Mathenis, Cats, Heemstede, De Knuyt, Stavenesse, vanden Hoolck, Donia, Nickercken, Clandt, metten Griffier Musch, wijders hebben haer Ho: Mo: goet-ghevonden ende verstaen / dat Copie vande voorsz Resolutie gesonden sal werden / aende respective Provintien / tot der selver naerichtinge / ende steuntinghe van velen en verscheyden discoursen ende verkeerde opinie / die anders souden moghen werden ghehouden / ende opghenomen in een materie / die hier te Lande seer aenstootelijck is.

FINIS.

Numb. 41.

THE PARLIAMENT SCOVT:

Communicating His Intelligence TO THE KINGDOME.

From Thursday the 28 of March, to Thursday the 4 of April, 1644.

THurſday the Biſhop of *Canterbury* came to his further triall, where was proved, fully againſt him, his hindering of Prohibitions, uſing ſometimes theſe words; Whoſoever brings a Prohibition, I will lay him by the heeles: then, I will break the back of Prohibitions, or they ſhall break my back, committing thoſe that were attorneys and proſecuted, forbidding Judges, and thoſe that made Writs, that they ſhould not make any: and when he made his defence, he gave this weighty reaſon, that in time of Popery, when the Pope was to be dealt with, who was at Rome, before buſines could be ended,

they were needfull; but when the Popes power was caſheered, or rather his *Grace* was Pope, and lived at Lambeth, there was no need of Prohibitions, which was very ſatisfactory to any reaſonable man; there was right to be had in time of Popery, and an Appeale from a wicked, and unjuſt Court, or Sentence, but when the Popes power is throwne off, there is no reaſon a poore Engliſh free-borne Subject, ſubject to no Laws but his owne making, ſhould have the benefit of thoſe Laws; and this was like my Lord of *Canterbury* as could be, and made good his unparalleled tyranny during his reigne; propheſied at the beginning thereof, by *Mor[illegible]*, Regiſter of the high Commiſſion, who obſerving that all men generally ſhunned appearance in that Court, becauſe of his tyranie, ſaid the cruelty of this man will undo all of us, for if men do not appeare, we get nothing, and few or none appeare, by reaſon of his cruelty; we do not think it fit to give you the names of the witneſſes that teſtified this day againſt him: how can men come ſo freely to give teſtimony, when they ſhall have their names printed, and ſent to Oxford, ſome of them being ſervants to his Majeſtie.

Friday, we had good news from the Scots: *viz.* That they were in the ſame world ſtill, that is, in Sunderland, and that they had taken the Bulwarks at South-ſhields, though with ſome difficulty, and had faced the enemy for a good while, the Marquiſſe of *Newcaſtle* not ſo much as driving them from one hill to another, though far ſtronger in horſe; nay, the Scots have taken a Troop of their horſe at Cheſter, and had they but proviſion for horſe and man to follow his Lordſhip, it is very like they would ſend him into another world, or neerer Rome, where his heart is.

We underſtand likewiſe of ſome gaine of ſhips, which was good booty, alſo of ſome loſſe of ſome Scots ſhips, and that divers ſhips were come with coales, and others gone for coals,

carrying

carrying Hay, Oates, Cheese, and other provisions; so that we hope the Scots will have provisions. The same day we understood of the prosperity of Plimouth, and of their taking Saltash, a Towne in Cornewall, by which meanes they have a conveniencie to bring in contributions from that County, the better to support the Towne and Garrison of Plimouth.

Satterday morning, we had news that Sir *William Waller* and the powers with him were skirmishing thursday night, and it was thought would be engaged the next day, which proved accordingly.

This day the Commons sate very close about the Drawers of the Propositions, according to the desires of the Dutch Ambassadors, the Lords having not agreed to have the Committee of both Kingdomes draw them up; but had named others, to which they desired a concurrence; it was put to the question, whether they should concurre with the Lords or not, and after a very great contest, it was resolved in the Negative, yet was the number equall, Master Speaker having the casting voice, which he gave in the Negative.

Saterday in the afternoon, we had an expresse that brought news that the Lord *Hopton's* powers were totally defeated, which came as seasonably as could be, the hearts of all being flatted with our Newark losse, the stand of the Scots, and other disasters: and it is very considerable, that when we had no considerable reserve, and Sir *William Waller* was upon his defensive Posture by Order, that the enemy flusht with a true victory at Newark, a false one of the Scots, should in a bravado come upon us to be beaten: That this opportunity be not lost, it was thought fit that a party be forthwith sent from London, to hinder the enemy, if possible, from recruting, and the Ministers were desired to exhort the people the next day, to come in on Monday to another voluntary subscription, which was great, some Parishes did undertake very largely, Aldermanbury 160. pounds for three months.

Monday, we had another expresse came from Sir *W. Balfore*, in which he gives us assurance that the enemies foot are total-

ly overthrowne, but the horse and ordance made shift to get away, leaving the foot to our mercy; it had been well if our horsemen at Newark had had so much providence as they had, when they saw themselves beaten, to have escaped to some place of security: That which is most remarkable in this fight, is, 1. That our horse beat theirs; 2. That their naturall Irish would give no quarter, nor had any given them, but were sent to Purgatory for the greater part: that we lost few, that we had the chase of them many miles, that the Kentish horse and foot did most bravely, and Colonell *Browns* Party also; indeed, all did bravely: Our forces advanced after a little repose, having beene long upon Duty: Foot [illegible] soners they have had great store, and Armes in great plenty, they discharge the prest foot, and do not bury the other alive, as the enemy did those at Master *Wollops* house. If we keepe Prince *Rupert* from returning, which is the best of Designes, if done, and greatest oversight, if not done, that can be, you will see them at a stand: He went from Newark to Leicestershire on thursday, having packt up all needfull that Newark could spare; his Designe was towards Shrewsbury and Worcester no doubt at first, but he will now make to Oxford no question, in regard of the late defeat. The forces of Colonell *Cromwell*, and those of Leicestershire, joyned with those of Sir *Thomas Fairfax*, Darbyshire and Nottinghamshire sure will take care to stop him, or scatter him.

This day the House of Commons drew towards the end of their Designe of releeving their Party in Ireland, which God knows needs helpe; that Countrey must be lost, must be Papists, must undo England, if deliverance come not away, not now to be seene.

From beyond Seas, we understood of some differences between an English ship and the States, for his daring somewhat upon a ship of the Kings there: Likewise of the more and more successe of the Swedes in Denmark, and of the inarease of *Rogothi* his power, with an addition of seventeen thousand Turkes, and of their advance into some part of the Empire

with

with a part of their power, beſides that in Hungary, and of the poſſibility of an accord between the Pope and Princes of Italy, and that the King of Spains powers are not very great, intended towards Catalonia: and that the Jeſuites and Sorboniſts in France, are at as great a Feud, as ſome others in England; and yet no doubt thoſe in France will agree againſt the common enemy, and we beleeve they in England will do the like, though the contrary is to be feared. Is this a time to argue neceſſities, and to ſtand in conteſt for a man knows not what? Theſe Jeſuites have an influence into all the States, and Religions in the world, to ſet them by the eares, or theſe things could not be, in a time when winding ſheets onely ſhould be thought upon.

Tueſday we were aſſured that Prince *Rupert* was got away with the Arms and other things which he got away from us before Newark, and gone towards Wales, to augment his Army to the number of Arms he got. Col. *Beere* having quit thoſe forces he had from my Lord *Manchester*, departed to Coventry, being not in power ſufficient to encounter him. We hope the name of Prince *Rupert* and *Hurry* frights us not, Colonell *Beere* will be very welcome to the Warwickſhire men.

This day Sir *Arthur Haſlerig* came to London from Sir *Will: Waller*, bringing with him that valiant Colonell, Col: *Beard*, who received divers little wounds this laſt expedition, as they ſay, and loſt the uſe of an arme at Newbery, he was a Colonell of a Regiment of Horſe, of Dragoones, and of Foot, a man of great eſteeme with his Majeſtie, he is to be exchanged for two Captaines, Leiceſterſhire men, who are much wanted in that County, he commends our horſe for doing the braveſt that they did at any time ſince the war began.

And it ſeemes it was a very violent fight between the horſe, for three or four houres, but at laſt, one Captaine *Butler* had the honour to caſt the Scale, the fight was by Parties, not Body to Body; it was doubtfull untill two in the afternoone, who ſhould weare the garland.

There was not 400 men ſlaine on both ſides, as is conceived,

ved, yet was it a totall rout, the Ordnance and most of the Horse escaped, going a contrary way then was thought, for it was thought they went to Winchester, but they made to Reading and those parts. There are great store of armes daily found, which Sir *William Waller* hath ordered should be gathered up and kept, straggling prisoners are daily taken both Horse and Foot: Sir *William* summoned Winchester, but the Castle shooting at the Trumpeter instead of surrendring, he refused to go into the Towne though it was offered him, because he would not have his souldiers plunder the City, and be hindred in his further intentions, being now advanced a little more West with all his powers the County of Hantshire being much wasted & part of his Association, he thought it better to go more West.

Mr. *Boles* came this day from the Scots Army, he saith divers skirmishes have been between the Scots, and my Lord of Newcastle, but to no great losse of either side. The Scots took divers Colours of theirs by surprize: it seems Captain Hunger is like to determine the businesse as we told you some weeks since; but whether my Lord of Newcastles provisions will hold out by Land longer then the Scots by Sea, time will tell: the Scots are so carefull to get provisions, that if any ship comes with provisions, they lade them with coales first, but those that come empty they set them by: there are above 100 sayle there, of which divers are laden and coming away with coales. It seemes the Marquisse of *Hamlet* is stirring in Scotland, which will put them to some trouble.

This day we had a Letter confirming our good successe in Penbrookshire; we (besides Milford Haven before mentioned) have taken Tenby and divers other places, which was done by a few of the country joyned with some of our Sailors, who stormed one place after another, they have got 49 Brasse Peeces, and much ammunition and armes, and sent my Lord *Carbery* into another country, or to travell against, taken a Bristoll ship with ten peeces in her.

We understood this day that Major Generall *Skippon* was to

go

go forth, forthwith, with 1505 horse and 6000 foot, part my Lo: Generals, and part Citizens, and in the interim my Lord Generall is to have his Army made up.

There is a talke as if the Queen was ill, being frighted by a Gun as she past in a Sedan, and that her childe is dead within her: that which men would have, they are apt to be hasty in beliefe of: if she will go to Heaven, why not now as well as hereafter?

We heare that Prince *Rupert* before he went, slighted the Workes of Gainsborough and Lincolne, and wrote a Letter which was intercepted, glorying that he had left the Roundheads naked, though he shewed a great deale of displeasure at those that broke the Artickles on his part seemingly. My Lord Mancheſters forces are in Northampton-shire in Oundell and the parts about.

Wednesday we heard so much of the Scots advance, that makes us think the Scots are advanced as far as Durham; and that my Lord Newcastle after the last skirmish is retreated more Southerly then his old quarters, but cannot speak it for certaine: the Bishoprick is consumed, and its very likely he will draw to the other side Tees: There is such a scarcity of men and some other things, that there cannot be so many coales digged as were to be desired, yet the Enemy further they will come. A flying report there is, that we have taken Tinemouth Castle, we wish that true also.

The diligent Enemy fearing the advance of Sir *William Waller*, we heare they endeavour to gather about Newbery, such powers as they have left in their Garrisons, but if we make haste with our parties intended out, we shall be upon them its probable before they grow into any formidable body. There is 20000 li. designed by order from both houses to the Militia of London to send away some power to Sir *William Waller*, and also to prepare the other party that is to go out.

The Lords this day were intreated to concur in having the Committee of both kingdomes to draw up the Propositions, letting them know, they could not see ground to alter from

their

their first resolution. The Lord *Wiloughby* is come to London.

The last night we got certaine information, that Sir *Thomas Fairfax*, was gone towards Generall *Lesly*, with 2000. horse compleat, and that Colonell *Lambert*, that second of the North, had defeated a Party of the enemy, taken an hundred, and killed as many, and taken a Lancashire stickler, a Colonell that did much mischiefe; we doubt not but that Colonell also will joyne, and that my Lord *Fairfax* will have as many; and these we do beleeve will in few dayes be joyned with the Scots, and then have at you my Lord of *Newcastle* with all your Roman powers.

We were also advertized that Prince *Rupert* found friends in his departure, that parleyed again, and took direction what they should do; the Oxford-party will never be without friends of our side: Colonell *Beere* is returned to Northampton, they hope he will suddenly returne to my Lord Generall, he will be welcome to Hertfordshire, as he was to Warwick, Leicester, and Northampton. We are very confident Generall *Lesly* is comming a slow pace, by somewhat we have heard last night.

The Diurnall from Oxford last week corrects his smaller mistakes, but the great ones, as the calling the Houses of Parliament Pretended Houses, those that fight to get assurance that Popery and Tyrannie may not again be introduced, that the Kings Majesty may have those sent farther from him (that had and do perswade him from governing according to Laws and Religion established, and made use of his power to introduce Popery and Tyrannie) Rebels, he speaks not a word of excuse.

He finds great fault with a Letter of Captain *Ludlowes*, Captain of *Wardor*-Castle, who were he a Turk, for his valour and long holding out that place, deserves commendation from his enemy, and for his Letter, there could not have lesse been spoken; sure he would finde fault with it, had it bin a Chapter in the Bible comming from a Rebell. With many other base expressions.

Printed according to Order, for Robert White.

20

Intelligence from the Scots, and concerning the Queen. **Numb. 45**
A New Declaration from Oxford Convention.
Letters intercepted comming from Reading.
Five hundred horse, and two Regiments to be sent to Sir W. Waller.

M. R.

Mercurius Civicus.

LONDONS

INTELLIGENCER.

OR,

Truth impartially related from thence to the whole Kingdome,

To prevent mis-information.

From Thursday March 30. to Tuesday April 4.

IF we had given credit unto the severall evident reports on Tuesday last, we might have given you a large Relation of the routing of the Marquis of *Newcastles Army*, and of the killing and taking many thousands of them; but in regard my desire is to write as it is possible to keep to the truth, and to take nothing upon trust, or by generall reports, (unlesse

I doe

I doe also render it with that distinction from other more certaine relations.) I shall acquaint you with the reality of that businesse, as it is related from a Gentleman of credit who came from the Scots Army at the Shields, neere *Newcastle*, on Wednesday last March 27. who confirmes the taking of the Fort neere Tinmouth-castle with the Ordinance and Ammunition therein: And further relates, that upon the Lords day, March 24. and upon the Munday and Tuesday following the Marquesse of *Newcastles* and the Scotch Army faced each other, (the head-quarters of the one being at Durham, and of the other at Chester in Street) and some skirmishes were daily between some parties of their horse. In which the Scots had routed them, taken above an hundred horse and men prisoners; and that on Tuesday they routed one of the Marquesses Brigades of horse, slew many, and tooke about seven score prisoners, but that the foot forces could not be then ingaged by reason of the inaccessiblenesse of the place where they stood, being no waies commodious for a set battell. That on Tuesday night March 26. the Marquesse of *Newcastles* Army (being neere 15000 as is supposed) were drawne off from the field into Durham, from whence they were marching further into the County, whereupon the Scots appointed some forces to go in pursuit of them. But what hath been done since that time is not certainely related, only a Sea Captain who came to *London* on Tuesday last, relates, that he heard the Ordnance play very fiercely on both sides as he came by Sunderland, Wednesday March 27. so that it is probable both Armies were then ingaged.

There was also this day a confident report of the death of Her Majesty at Oxford, which is likewise false; onely, it is certaine that she hath miscarried, (and that the child is dead,) but this you may thinke is no newes, in regard she hath miscarried the affaires of the Kingdom so long a time, but the number of the beast is not yet accomplished.

For the successe of the forces under the command of Sir *W. Waller* and Sir *W. Balfore*, against the L. *Hoptons* Army on Charlton-downe, on Friday March 30. I shall not need to give you any particular account thereof, so much hath been already imparted concerning it; it being undoubtedly true, that the enemy was routed, and most of their chiefe Commanders either wounded, taken, or slaine. The most eminent persons slaine in the field, were the Lord *John Stewart* brother to the Duke of *Lenox*, and Generall of the horse, Sir *George Wilmot*,

Wilmot, Col. *Butler*, and Col. *Gray* the renagado, with 400 common souldiers, besides many others slaine in the pursuit; Generall *Ruthen*, Sir *John Smith*, Col. *Carey*, and Col. *Stowell* dangerously wounded, and the last of them also taken prisoner, with about thirty Officers of note more, and above a thousand common souldiers. They left on the field two great pieces of Ordnance, an hundred loads of Corne, Meale, and other provisions, and 30 carriages more with other things.

On Tuesday April 2. Sir *Arthur Haslerig* came to Towne, and brought with him Col. *Peard*, one of the enemies chiefe Commanders, taken prisoner in the said fight, who is to be strictly examined, and severely proceeded against in regard he had been formerly a Commander imployed by the Parliament in *Ireland*, and had deserted the Protestants there and come over to assist the Cavaliers party. The enemy as is confessed by some of their owne prisoners then taken, were confident of victory, and had many of them the night before cast lots for the pillage of our Commanders and Officers: there were also severall Commissions found in the pockets of some of the Officers who were found there slaine, whereby they were authorized to raise severall Regiments in Kent, Surry, and other parts for His M. jesties service, but their designes that way are (blessed be God) now frustrate.

The Lord *Hopton* after the fight fled to Basing-house, from whence fearing to be besieged there, he came with a very small party into Reading on Sunday morning last, the Governour of the place sending forth two Troops of Horse to meet him, and from thence wee heare he is gone to Oxford. Upon the report of his defeat, his Majestie hath set forth severall Proclamations and Warrants, wherein he summons all the Countrimen in Oxfordshire and the places adjacent, under the power of his Army, who are able to beare Armes, to come in for his assistance upon paine of death; and further injoyning them to bring in their Carts and Wagons for the same service.

The London Brigade, under the command of Major Generall *Brown*, being led up by himselfe in person, did very good service. The valiant Kentishmen, under the command of Sir *Michael Livsey* (like their valiant Ancestors, disdaining to be brought into slavery by any) behaved themselves very contagiously in this action, and as a fur-

ther testimony of the fidelity of that County, there are about 1500 able men compleatly armed, now upon their march towards Sir *William Waller*, who is appointed by a late Ordinance of both Houses of Parliament to be Serjeant-Major-Generall of 3000. foot, 1200. horse, and 500. Dragoons, and all other Forces raised or to be raised in the foure associated Counties of Southampton, Kent, Sussex, and Surry, for the raising, maintaining, and paying whereof, the said Counties are assessed to pay weekly during the space of foure moneths, beginning from the tenth of February last, as followeth

The County of Kent nine hundred and thirty pounds and sixteene shillings.

The County of Surry, excepting Southwarke, and so much of the said County as is within the Line of Communication, three hundred fourty five pounds thirteen shillings and six pence.

The County of Sussex six hundred and fourscore pounds sixteen shillings.

The County of Southampton (except the Isle of Wight) six hundred and fourscore pounds and sixteene shillings.

Sir *William Waller* Army and the London Brigade are now quartered at and about Stockbridge, within ten miles of Salisbury, and intend shortly to advance for the West. They possessed themselves of Winchester on Saturday last, the Key of which City (upon the first summons) being brought unto them by the Major there. There are about an hundred Irish in the Castle, against whom (in regard he esteems them as his prisoners) Sir *William* intends not to make any assault. Sir *William Balfore* with a party of horse is at the Earle of Pembrokes house at Melton neere Salisbury, and as we heard on Tuesday last, some of his forces had possessed themselves thereof, so that I believe you will shortly heare of their advancing further into the West, the Counties already comming in apace unto them, and the Garrisons of Poole, Wareham, and Lyme are ready with 3000. men to joyne with Sir *William Waller* upon his comming into those parts, besides the Gentry well affected, and other persons of ability in Devonshire and Somersetshire will soone raise two or 3000 more for the same purpose. All the inhabitants in those parts being now so truly sensible of the Tyranny and cruelty of the Cavaliers, that they will venture their lives to be freed from their bondage.

On

On the Lords day last, March 31. an Order was read in severall congregations in London from the Lord Major, desiring that thanks might be returned to God for the aforesaid successe of our Forces, and to incourage all that were of ability to subscribe for the setting forth of men, and providing of Horses, Armes, and Ammunition to goe forward with the Worke, having so fit an opportunity put into their hands for regaining of the West; and accordingly severall great summes of money were then subscribed in severall Parishes, which were brought into Guild-hall on Monday and Tuesday last; and it is observable, that in many Wards in London there is scarce a man of the Trained bands but hath freely subscribed to maintaine a man, giving him the States pay for three moneths next ensuing, and some have subscribed for more.

Also both Houses have passed an Ordinance for the giving thanks unto Almighty God for the said Victory over the Lord *Hoptons* Forces, which is to bee solemnly performed on Wednesday next Aprill to in all the publike Assemblies on the South of Trent.

On Saturday last, March 30. the Earle of *Clare* (having deserted the Oxonian party) came into London, and is willing to take the solemne League and Covenant for defence of Religion, the King, Parliament, and both Kingdoms.

The Cavaliers of Greenland house neere Marloe, have since *Hoptons* defeat sent out severall Warrants into the Towns adjacent, requiring all the Country to bring in their horses for his Majesties service, or that otherwise they shall severely punish, if not put to death all those that shall be refusers, and inforce them to come and fetch them.

The intelligence out of Wales is still very good, Captaine *Swanley* having joyned with the honest Welchmen of Pembrokeshire, hath possessed himselfe of the Townes of Tenby and Haverford West, with much Armes and Ammunition, which the Cavaliers had there. Likewise the inhabitants of Montgomeryshire and other parts in North VVales, being sensible of their slavery by the Cavaliers, and calling to minde the liberty of her Ancestors the ancient Britaines, have gathered themselves in a body, taken some of the Earle of Carberies Forces, and others of their Countrymen, who were forced to take up Armes under him to take part with them, and possessed themselves of all their Armes and Ammunition, and are now resolved to stand for King and Parliament.

The

The Cavaliers had lately invented a new way for conveyance of Letters, for which purpose they had imployed one from Oxford to carry and recarry Letters in a Cane made hollow for that purpose, which was thus discovered: on Saturday last a suspicious fellow comming to the Court of guard in Turtle-fields, being strictly examined, whether he had any Letters about him, denied it with many protestations, and was so earnest in knocking his Cane against the ground, that at last two or three small papers rolled up were observed to fall out of it, which being taken up, they were found to be mens names, upon which they tooke his staffe from him, and found therein the names of about 25 persons, many of which were knowne Malignants, to whom it seemes he was to deliver severall Messages from Oxford, and searching him farther they found three Letters of dangerous consequence sown up in his Doublet, upon which he was committed to custody, and the Letters referred to further consideration.

On Tuesday last April 2. There were severall packets of Letters sent from Sir *Richard Onslow* unto the House of Commons, which he had intercepted (comming from Oxford and Reading neere Gilford in Surrey) directed to severall malignants in Kent, Surry, and London; some of them containing many expressions of sorrow for the late criticall blow given them by Sir *Wil. Waller's* forces, declaring, that they were undone, and that they feared that very suddenly all would be lost, in regard their foot forces were so dispersed, and many of them revolted from them, and for most of their horse they were gone forth with Pr. *Ruperts*; so that lately at one of their greatest musters in Reading they could not make above 800 horse, and that they had very few in any other Garrison.

It was also the same day resolved upon, that the white Regiment of Auxiliaries in Southwarke, and the Regiment of Hamlets belonging to the Tower, with 500 horse raised by the City, should set forwards towards Sir *Wil. Waller* on Friday next, upon whose joyning with him, it is thought the London Brigade now with him shall returne home, at least if they accept not of some propositions, which were yesterday sent unto them for their continuance a Moneth longer, besides some other Regiments shall be appointed to advance towards the L. Generall.

A new Assembly or Convention at Oxford have lately published a mongrell Declaration from thence to delude the weaker sort of people,

ple, which is also since secretly dispersed in London, containing the (groundlesse) grounds of their absence from West minster. I shall not need to trouble you with the contents thereof, it being nothing but what has been collected out of some of His Majesties antiquated Declarations, I shall onely make some observations upon the composers thereof:

1. They say, that there was an Order of the House of Commons that none should presume to come to London from His Majesty, upon what businesse soever, without leave of the Earle of Essex; in pursuance of which Order, *Knivetons* a sworne Messenger of His Majesties was put to death for carrying a legall Writ to London.

This is one of Secretary *Nicholas* his fictions, such as he commonly writes into forraigne parts; not being content to confine his lies within the compasse of His Majestis Dominions.

For *Knivetons* execution, it was just and according to Law, and those at Oxford were rather guilty of his blood to send him to London, when they knew the Parliament had ordered to the contrary.

They say, that a great number of women resorted to the house where the Commons sate with a petition for peace, whereupon Troops of horse were sent for, who wounded and kild severall women and dispersed the rest.

This ingredient was put in by some of the maidens of dishonour, in behalfe of those reverend Matrons of their sex, the Oyster-women, Tripe-wives, and —— who threatned to pull some of the members in pieces, who they thought were most opposite to peace, and threw stones, and otherwise abused severall Gentlemen of quality.

They say concerning Religion, that the excellent and unparalleld forme of devotion (marke the character) and Divine Service, the Booke of Common Prayer was reviled, scoffed and suppressed, and many unheard of impieties committed in Churches and consecrated places. This is some of Dapper *Duppers*, and Cardinall *Fornes* sophisticall Divinity.

Let the Inhabitants of Windsor be asked how the Cavaliers used their consecrated place when they were last there? And for the Booke of Common Prayer, you meane Organs and Singing-boyes, for they set it out to the life, which rather then they should be unblowne, you had rather (like Episcopall Guidoes) blow up an whole Kingdome.

They

They say there was a motion made to transport those Lords and Gentlemen, who were prisoners, to be sold as slaves to Argiers, or the new Plantation in the VVest Indies.

This is a crotchet of the Lord *Digby's* and *Aulicus* their own invention, and is as true as the death of the L. *Walter*, and of killing the Lord *Kirkbright*, both related with confidence: the last [illegible]

That divers were executed in cold blood (and they name *Yeomans*, *Butcher*, *Tomkins* and *Chalenor*) for doing that which by the Lawes of God and Man they were bound to doe.

This is a relish of the weaker Vessell, and was sure of Madam *Aubignies* owne evacuation.

VVhat Law either of God or man is there for the betraying of a City to an enemy, nay rather are not the Lawes both of God and man absolutely against it? A Heathen could say, *Amo proditionem, proditorem odi.*

Lastly, as they have apishly imitated a Parliament there, so they have taken the very words of the Declaration of both Kingdomes, they declare, That if these men with a true sense and remorse of the ills they have done, should returne to the duty and loyalty, &c.

If these men were conscious either of their duty to God, loyalty to their Soveraigne, or affection to their native soile, they would never have compounded such a medley of luke warme Protestants at best declared Traitors to King and Kingdom, and all known Patentees, Monopolizers, & other publike enemies to the common-wealth.

For the Earle of Manchesters Forces we have this day intelligence that they having repossessed themselves of Gainsborough, Lincoln, and Crowland, they are gone towards Newarke, Prince *Rupert* being gone from thence towards Shrewsbury, in which County and in VVorcestershire part of his forces doe yet remaine; yet it is thought that the Earle of Manchester, Colonell *Cromwell*, and the other valiant Commanders and Forces with them, will not permit him to goe backe to Oxford without some warlike salutation.

We heare that the Scots have taken Tinmouth castle, a place of great consequence within 6 miles of Newcastle, and much conducing to the taking of that Town; there are severall Letters from Sunderland to some private persons in London for confirmation thereof, but there is no such relation as yet come to the Scotch Commissioners, or the Parliament.

Printed according to Order.

London, Printed for *Thomas Bates*, and *J. W. J.* 1644.

AN 21

ORDINANCE

OF THE

Lords and Commons,

Assembled in

PARLIAMENT,

For appointing a solemne Day of Thanksgiving, for the happy Successe of the Forces under Sir *William Waller* and Sir *William Balfore*, against the Forces under the Command of Sir *Ralph Hopton*, who were totally routed on the 29. of March last, 1644.

Together with an Ordinance of the Lords and Commons assembled in Parliament, to enable the Merchants of Levant Company, to Import in English Bottomes any CURRANS, and to land them within any Port within the power of the Parliament.

Ordered by the Commons in Parliament, that these Ordinances be forthwith printed and published.

Hen. Elsynge, Cler. Parl. D. Com.

Printed for *Edward Husbands*, April 4. 1644.

ORDINANCE

Die Lunæ, 1. April: 1644.

An Ordinance *of the* Lords *and* Commons *in Parliament aſſembled, appointing a ſolemn day of Thanksgiving, &c.*

THe Lords and Commons in Parliament aſſembled, having certain Information of the great mercy of our good God, in the happy ſucceſſe of the Forces of the Parliament, under the command of Sir *William Waller* and Sir *William Balfore*, on Friday laſt the 29 of March, 1644. Do in their acknowledgement of Gods mercy herein Order, That upon

the Lords day, which will be on the 14. of this instant April, publique Thanksgiving be given in all churches and chappels on the South side of Trent, within the power of the Parliament, unto the Lord of hosts that giveth all Victory, for the seasonable and extraordinary blessing, whereby the Army under the command of Sir *Ralph Hopton* was totally routed, with the losse of very few of the Parliaments Forces; And all Ministers in their respective churches and chappels, are hereby directed and commanded to give notice thereof, and to exhort and excite their people to acknowledge and improve this great blessing in a spirituall way, that as this mercy was bestowed in return of our prayers and humiliation, upon the late and solemn Fast the VVednesday before this Victory, so God may have the sole

honour

honour and glory of it in our praiſes and Thankſgivings, and that the like Thankſgiving ſhall be made on the North ſide of Trent fourteen dayes after, which will be on the 28. of this inſtant April.

Ordered that this Ordinance for Publique Thanksgiving be forthwith Printed and publiſhed; And that the Printer of the Houſe do bring in a convenient number to the Members of the Houſe, to be ſent into the ſeverall Counties.

H: ELSYNGE,

Cler. Parl. D. Com.

Die

Die Martis 19. Martii, 1643.

An Ordinance of the Lord and Commons in Parliament, concerning CVRRANS.

WHereas by an Ordinance of both houſes of Parliament dated 26 *Auguſti*, 1642 It is Ordained for the reaſons therein expreſſed, that from and after the laſt day of *September*, 1642 no Currans ſhould be imported into the Kingdom of *England*, or Dominion of *Wales*, by any Merchants or others, by way of Merchandize, or otherwiſe from any Ports beyond the Seas, but the Importation thereof is thereby utterly prohibited and forbidden. Now foraſmuch as ſince the making of the ſaid Ordinance, the Enemy is poſſeſſed of divers Havens and Port townes of the ſaid Kingdom, where Currans are daily imported, whereby the benefit of the ſaid Ordinance cannot be made uſefull for the publike good of the Kingdom, as was intended;

The

The Lords and Commons now Assembled in Parliament, do Order, Ordain, and Declare, that from and after the Twelfth day of *February* last it shall and may be lawfull, to and for all Merchants of the Levant company, by way of Merchandize or otherwise, to Import in English bottoms any Currans of the growth of *Zant* and *Cepholonia*, and to land them into the Port of *London*, or any other Port within the power of the Parliament, within Twelve moneths next after the publication of this Ordinance, from any Ports beyond the Seas, paying six shillins *per cent*: for every hundred weight of the said Currans, over and above the Customes and Excise due for the same: The said Ordinance of prohibition to the contrary in any wise notwithstanding: And the Commissioners of the Customes are hereby required to take Entries for the said Currans, and to receive of the said Merchants the said six shillings *per cent*: for every hundred weight over and above the custome and Excise as aforesaid, and the proceed of the said six shillings *per cent*: the said Commissioners are hereby required to pay over to *Nathaniel Stevens*, *Thomas Hodges* and *Thomas Pury* Esquires, Members of the House of Commons,

for

for the use of the Garrison of *Gloucester* upon accompt, taking their receipt for the same, which shall be to the said Commissioners and every of them a sufficient Discharge in that behalfe.

H: Elsyng. Cler. Parl. D. Com.

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25. Martii. 1644.

IT is this day ordered by the Commons Assembled in Parliament, that the Ordinance concerning Currans be Printed forthwith, and that the Commissioners of the Customes do send Copies of them, together with their Letters to the severall Ports, with directions unto them, to put the said Ordinance in execution, and to be accomptable for this Ordinance, and the Payments thereupon arising, as well as of any other duties payable upon any other Ordinance, and monethly to send up the monies hereupon received, and the account thereof.

H. ELSYNGE, Cler. Parl. D. Com.

FINIS.

Earle of Newcastle routed.
Earle of Forth wounded.
Ordnances escaped.

A Number 14

CONTINVATION

Of certain Speciall and Remarkable passages informed to the PARLIAMENT, and otherwise from divers parts of this Kingdome, from Thursday the 28. of March till Thursday the 4. of April. 1644.

Containing these Particulars, viz.

1. A true relation of a Letter or Declaration that was read in the head of Sir *Ralph Hoptons* Army, before the late Battle neere *Winchester* to incourage them to fight.
2. A more full and satisfactory relation of the said fight, with what Commanders were taken and how many were killed, together with what Prisoners, Ordnance, Armes, and Carriages we tooke both in the fight and in the pursuit
3. The yeelding up of the Citty of *Winchester* to Sir *William Waller* by the Major and Aldermen.
4. A true relation of Sir *William Belfore* his marching to *Salisbury*, and securing it for the King and Parliament.
5. Of Sir *Arthur Hazelrigge* comming to the Parliament, of Letters that he brought to his Excellency.
6. Some late proceedings of the Parliament touching matters of great concernment and particularly touching the grounds for Propositions of Peace.
7. What Trained Bands and other forces are forthwith to go out of the Citty, and to what intent.
8. A Newes victory obtained by the *Scots*, the routing of the Earle of *Newcastles* forces, and forcing them to *Durham*.
9. Concerning the taking of *Tynemouth Castle*, and some other remarkable Passages.
10. That divers of Sir *Ralph Hoptons* Souldiers that were in the late fight, came with him to *Reading*, are come to the Parliament, and their relation of Sir *Ralph Hoptons* carriage after he came to *Reading*, and how the Earle of *Forth* is wounded.
11. Of the Lord *Willoughbyes* comming up to the Parliament, and of the Earle of *Manchester* and Prince *Rupert*.

London Printed for *F. Coles* and *T. Leath*, & are to be sold in the *Old-Bayly*

A CONTINVATION OF Certaine Speciall and Remarkable passages informed to the Parliament, and otherwise from divers parts of this Kingdome.

From Thurſday the 28. of *March*. till Thurſday the 4. of *Aprill*. 1644.

THe overthrowe of Sir *Ralph Hoptons* Army with the Councells and devices of the Iunto and faction at *Oxford*, concerning the late accidents that have hapened, appeare like the Statu of Braſſe neere the *Rodes* called a *Colloss* the Thumbe whereof, was more then any man could fathame which was a greater wonder when it was downe, then when it ſtood.

The late Battell neere *Winchester*, is the greateſt wonder that hath happened in our dayes, if we conſider the thing in it ſelfe compared with the way and meanes by which it was wrought and brought to paſſe, when the Enemy thought by ſeducing a forced Army they were ſure of the day, and their ſubtle devices herein (like the Thumbe of the *Colloss*) were ſuch that none could fathome.

For preſently after the raiſing of the late ſiege at *Newarke*, (not ſtaying for *Aulicus* his forgeries) a more exact peece that might gaine the greater credit was forthwith compoſed, containing a Declaration of the Victory obtained by Prince *Rupert* neare *Newarke*; the raiſing of the ſiege, and that our forces were utterly diſperſed, with many other additions, to which the like credit ought to be given.

given as to this. That the *Scots* were totally defeated by the Earl of *Newcastle*, whereas in truth about the very time they obtained a victory against the said Earle (whereof I shall in its place give you some account.

This Letter or Declaration was posted from *Oxford* to Sir *Ralph Hopton*, and was openly read in the head of his Army, and for their better incouragement it was affirmed, that now they had no Enemy to encounter with, but only a small handfull of men, under the Command of Sir *William Waller*, which were so inconsiderable, that halfe Sir *Ralph Hoptons* Army might easily give them an utter defeat also, which being done there remained nothing for the making of a full conquest of this Kingdome, but to march to *London*, obtaine the Forts, Levell the workes, and to take the plunder of the Citty as a reward of their service. And by this meanes having deluded the Common Souldiers and animated them to fight (it being at a time when Sir *William Waller* had received a Message, not to ingage his Forces for the present, except he were assaulted by the Enemy, or found an apparent advantage) on Friday morning Sir *Ralph* sent out a party of his forces towards Sir *William Wallers* and faced them about eight of the clock, after which Colonell *Brownes* Regiment were drawne out, who gott into a wood nere to the hill where the Enemy appeared, and there appeared in the same wood an *Irish* Regiment of Redcoats like unto ours, which at the first were taken to be freinds, but when we drew neare together, they fired on us, and had planted their Draks against us, and so we were forced to retreat, the Enemy thereby possessing them selves of the wood: Then were a party of the Enemies deeply ingaged, to whose aide those in the wood were forced to come, and we having likewise a party of Horse drawne out, viz. foure men out of every Troope, they came up and charged the Enemy very valiantly, and as they came out of the wood, routed them, and did beate them all back to their maine body, after which, notwithstanding severall other parties were continually sent out to second one another, we soone regained the wood, and at last the maine bodyes on both sides were ingaged, and were also valiantly charged by our side, that we did beat them from two of their Drakes which we brought off with us.

By

By this time the Enemy perceiving that they had the worst and should be forced to leave the field, some part of their Infantry with the carriages began to march away, their horse and the rest of their foote standing for some time onely facing of us, being left to shift for themselves as well as they could. But while they stood thus facing of us, wee fell on againe and routed both horse and foote, and no sooner was the field cleared, but having intelligence that most of the carriages were gone to *Winchestrr*, the Commanders (that escaped away) towards *Basing House*, and likewise some horse and most of the Infantry towards *Andover*, Sir *William Waller* with part of his Army marched in pursut of the Carriages towards *Winchester*, Sir *William Belfore* pursued the Infantry, and sir *Arther Hazellrige* the Commanders.

Beeing closely persued (before they came to *Wnichester*) the Ordnance (with little or no guard) strook through a little bye Lane, and leaving *Winchester* got to *Basing* and so to *Redding*, and it being in the night, it was the easier for them to escape, and the harder for our forces to discover the way that they went, yet wee tooke some of the Enemies carriages which were going to *Andover*, and pursuing the Enemy to *Alsford* abont 200. of the Irish received the terristiall reward of their meritts.

When Sir *William Waller* came to *VVinchester*, the Major and Aldermen submitted themselves to him, declaring themselves for the King and Parliament, desiring to be preserved from violence, which they were accordingly, and notwithstanding a small and inconsiderable number of the Kings forces were in the Castle, after our men had refreshed themselves, it was not thought fit that so brave an Army should spend an houres time about so petulent a designe as the reducing of that Castle at such a tyme, but rather withall vigilency to persue the victory & fall upon some other service of farre greater importance, & although we are certaine that *Gloucester* is relieved, yet it would bee a good peece of service to scoure the Coasts there abouts, which we heare Sir *William* is now in hand with, and when the field is quitted of the Enemy the besiegers of places of importance will bee performed with the more facility, and places of lesse consequesse will soone submitt.

That

That noble Gentleman Sir *William Waller* with a party of horse marched to *Salisbury*, where he found no resistance, some of the Commanders that were in the fight doe affirme that for seven houres after the fight beganne (which lasted from eight in the morning till five at night) our forces were put to it very hard, and had in the judgement of man the worst of it, yet it pleased God suddenly to turne the ballance, and there was slaine of the Enemy at least three hundred, and of our men not above 25. or thirty at the most.

The just number of the prisoners and Armes that we have taken is not as yet certainely knowne, neither can it, before they are brought together, but it is certaine that the Enemy in their flight threw away all their Armes, which have beene found & brought to the Army and to *Farnebam*, we found many of their men as 20. and 30. together in woods and barnes and other obscure places where they hid themselves, and some of those that were prest are frighted quite away to their owne homes, and others that are taken are very joyfull that they are so quickly delivered from fighting in a cause that was much against their consciences, and are willing to take up Armes for the the Parliament, yet that I may as farre as I can without wresting the Truth give plenary satisfaction to the Reader, I will acquaint you with the conjecturall estimate that came from the Army on Sunday last touching the number of those that are taken, which they conceived to be then about 500. but many have been daily taken since which were scattering about the Countrey, Sir *John Byrd* Colonell of a Regement of horse, a Regement of Dragoones, and a Regement of Foote was taken prisoners, who was brought up to the Parliament on Tuesday last and committed to safe custody, at which time Sir *Arthur Hazellrigge* came to the Parliament and brought Letters to his Excellency from Sir *William Waller*, certifying the estate of his affaires, and gave the House full satisfaction in each particular touching the former relation, wee tooke also Captaine *Strowell*, Captaine *Cary*, who perfideously deserted the Parliaments service, and many other men of note were killed and taken, but Generall *Fourth* and Sir *Ralph Hopton* came to *Reading* on Satterday

day

day morning with about thirty men (though I deny not that a greater party of Horse came thither afterwards) and are since gone to *Oxford*.

And so I conclude this relation with the similie that I beganne with, that this Army raised against the Parliament is become a greater wonder and admiration to the world by its downefall then ever it was when it was in the greatest strength and vigor.

To carry on the continuation of matters of chiefest importance which are agitated in the Parliament as well as those of an exotic call concernement, I am invited to mention in this weekes affaires as formerly I have done the further proceedings in the tryall of the Archbishop of *Canterbury*, which tooke up some time in the House of Peeres on Thursday last, and he is ordered to attend againe on Thursday next, but the cheife matter insisted upon in this businesse are so emphatically related in the Diurnall, that it would onely trouble the reader if I should write more then what hath beene already related in that particular.

This weeke was a suspitious person attempting to gett out of the Citty at a Court of Guard, and being examined what he was, he said that he was a Taylor and dwelt at *Coventry*, his errand to *London* being to buy a small quantity of silke, and hereupon being taken upon suspition as a spie, at a further examination hee confessed that he had beene in severall Battells against the Parliament, and that he had beene but a short time in *London*, and now intended to have gone for *Oxford* as he said he had formerly done, but no Letters could be found about him, and his impudency was so great, that he said hee needed no Letters, hee had it in his head, whereupon hee was committed to prison till further Order therein.

Colonell *Harvys* Regement of Horse and foure Regements of Trayned Bands and Auxillaries are forth with to march out, and other additionall forces raised upon the subscriptions which began on Munday last, and many well affected Gentlemen and Citizens have subscribed freely and liberally towards the present setting out of more horse and men for the speedier effecting the long de-

sired

ſired peace and tranquility of this Kingdome, if it can bee obtained by no other meanes but the ſword.

I will not trouble you with the relation of the *Scotts* and the *Newcaſtillians* after facing each other, and of ſome ſmall action performed thereupon, nor taking of the Fort over againſt *Tynmouth Caſtle*, and other occurrences which have beene ſet forth already by ſeverall penns, but I will certifie you in generall of ſuch news as we have received from thence this preſent Tueſday, which is this; That there hath beene a great incounter lately, and that the *Scotts* have taken one Colonell, and many other Officers, nine Collors, Ordnance, and Ammunition, and driven the *Newa-Caſtillians* in a diſorderly rout to *Durham* for ſafety; It is further credibly reported, that the *Scotts* have taken *Tynmouth Caſtle*, but of that I am not ſo certaine, and I had rather want one of the three Dementions then erre in a groſer manner, in this relation it is alſo certified that the *Scotts* tooke ſtore of Priſoners, and a great number of the Earle of *Newcaſtles* forces fell in the feild, but being the firſt relator, I had rather breake the Ice then ſound the dipth of the water.

This Day being Wedneſday, the Houſe of Commons had ſome further debate, concerning their former Votes, for referring the Duch Ambaſſadors letter touching Grounds of Peace to the Committee of both Kingdomes, which Votes with certaine reaſons were preſented to the Lords on Friday laſt for their concurrence, and no anſwere being given by their Lordſhips, the Houſe of Commons this day deſired a free Conference with their Lordſhips touching this buſineſſe, at which Conference it was deſired, in the name of the whole Houſe of Commons, that their Lordſhips would joyne with them in referring this matter to the Committee of State, and not to nine Lords, it being likewiſe ſhewd that it was an uſuall thing when a Committee was once choſen and ſettled by the conſent of both Houſes for ſuch perticuler purpoſes, that they did referre matters of that nature, for which the ſaid Committees were erected (though it came in afterwards) unto the ſaid Committees ordained for ſuch buſineſſes, and not to

nomi-

nominate a new Committee for Sequestration, &c. And it was further declared to be no breach of priviledges to their Lordships in regard the House of Commons had desired to have it referred to the Committee of State, the day before it appeared that their Lordshipps nominated the Committee of Nine Lords, &c. which businesse their Lordshipps tooke into consideration, which promise to returne a speedy answer to the House of Commons.

This day came divers Souldiers that were in Sir *Ralph Hopton's* Army in the late fight neere *Winchester* to *London*, which came to *Reading* with Sir *Ralph* and stole away from thence hither and offer their service to the Parliament, one whereof I spake with this day, who confesseth the Victory, and the totall routing of the *Hoptonians* to bee as before is related, and that they came to *Reading* with very few men, and saith that because the Garison Souldiers in *Reading* should not be discouraged, sir *Ralph* expressed great joy and said, that the Roundheads were utterly defeated, yet because there was no strict order given to make Bonefires, and the Earle of *Fourth* was knowne to be shott in the necke, there was much jealocy in the businesse.

The Lord *Willoughby* (who was at the late action when the siege of *Newarke* was raised) is come up to the Parliament, to give an accompt of that businesse. There hath beene no performances of note in those parts lately that we heare of. The Earle of *Manchester* is said to be at *Peterborough*, and Prince *Rupert* fled towards the Welch Territories.

This is Licenced and entered according to Order.

A faithfull

MESSENGER

Sent after the

ANTINOMIANS:

To try their power in their last place of refuge, who are fled to Gods Decrees for shelter, as *Ioab* did to the hornes of the Altar, and say that they will dye there, 1 *Kings* 2. 29. 30.

Bakewell K *Imprimatur* Ja. Cranford.

You that were sometimes alienated and enemies in your minds by wicked workes, yet now hath he reconciled, Col. 1. 21.

The Scripture foreseeing that God would justifie the Heathen through faith, Galat. 3. 8.

If ye hearken to these judgments, and keep and do them, then the Lord thy God shall keep unto thee the Covenant, and the mercy which he sware unto thy Fathers, and he wil love thee, Deut. 7. 12. 13.

But as many as received him, to them he gave power to become the sons of God even, to them that believe on his name, John 1. 12.

LONDON,
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To the READER.

CHristian Reader, *the Apostle saith there must be heresies among you*, that they which are approved may be manifest among you, 1 *Cor.* 11. 19. *And Christ saith*: It must needs be that offences come, but woe be to that man by whom the offence commeth, *Math.* 18.7. *Then rouze up thy selfe as against all sects and schismes: so against this one heresie trimmed up with some additions by our* Antinomians, *in which they confound Gods Decrees, and his workes together, and also his promises and performances, and they cast a cloud over the omniscience of God, and so would perswade us that he doth not see his creatures perfectly as they are, and where they are, but as if he saw a man in one kingdome, when he is in another, because he was there, or as if he saw them on earth, when they are gone to heaven or hell, because they were there, or as if he saw them in many places at once, or as if he saw mans birth and death all at once, & as if he saw Angels very good, and yet cursed Devills at the same time, and as if he saw man in innocency, and faine all at once, and that he should blesse all his Creatures here before, and curse them all at once. But here we may safely make these conclusions; First, that it is against the nature of God to see all his creatures created, and yet not created all at once.*

Secondly, it is against the nature of God to see a creature in one place when he is in another, or in many places all at once.

Thirdly, it is against the nature of God to see his changeable creatures in severall conditions all at once, as to be in their blood: and yet justified all at once, and to see them in their innocency, and fallen all at once; but these men would make the God of order to be the author of all confusion: for when all the creatures under heaven were corrupted by the sin of man, and lay under a curse, then these men say that they were in the favour of God justified, sanctified, called and adopted the sons of God, but can a fountaine send forth salt water and fresh, Iam. 3. If not, how shall the fountain of living water do so. Doth God say that all his creatures were made very good Gen. 1.31 *& yet at the same time so great part of them cursed devills and reprobates, what blasphemie is this to charge the God of truth that cannot ly with lying and dissembling, or else with blindnesse, as if he did not see them clearely, and so call them good through mistake, as* Isaac *blessed* Jacob, *so because the heathen shall hereafter be justified through faith,* Gal. 3.8. *These men would make God uncapable of the passage of time here with us, and so have them just before their time:* But the times and seasons the Father hath kept in his own power, *Acts* 1.7. *Then doth not he know* he can keep his promise to a thousand generations, *Psal.* 105.8. And performe it the same day, *Exod.* 12. 41. *Then although he knew when his creatures were made very good, that some of them would not long continue in that condition, but by sin become devils and reprobates, yet it would not follow that God saw them so soone as they were made, neither on the contrary will it follow that when the Lord saw the earth corrupt, that God saw all things at that instant very good, because they were so at first, but when he said they were good,*

they were so indeed, although he knew that man would fall, that so his purposes might be brought forth in their severall ages and times, wherein they were appointed, for there is a time before the decrees bring forth, Zeph. 2.1.2. *And till that time they, left are children of wrath*; Even as others all that time, they were without God and without Christ, *Ephe.*2.3.12 And without his spirit, and therefore none of his, *Rom.* 8. 9. *There was no difference till our hearts be purified by faith*, Acts 15. 9. *The Scripture hath concluded all under sin, that the promise by faith of Iesus Christ might be given to them that beleeve*, Gal.3.22. *God saw his people before conversion, to be enemies, and alienated in their minds, and after conversion he sees them now reconciled*, Colos. 1.21. *Yet God doth not change*: Neither is there shadow of changing in him, *Iames* 1. 17. *But the Creatures change daily evill, and waxe worse and worse*, 2 Tim. 3. 13. And Gods people grow in grace as new borne babes. 2 *Pet.*2.2.

Then sure the Lord sees all their changes, before the Creation God loved nothing but himselfe, because there was no other object, and this love to himselfe was the moving cause why he made all the creatures, to set forth his owne glory, and those that glorifie him most, are the most beloved of him; then a man that is wholly sanctified, is more beloved than he that is but in part sanctified; and he that is but in part sanctified, more beloved than he that is not sanctified at all; and he that hath a being hath something in him that God loves, when as he that hath no being, hath nothing to be beloved. Then what a folly is it to say the child of God is actually beloved of God, Instified, Sanctified, called, & Adopted before they have any being; these things are more largely answered in this Booke, which here I have written for thy better information; read it, and if thou receive any benefit or satisfaction herein, give God the praise, and me remember in thy prayers. And so I commend thee to God, and to the Word of his grace, Which is able to build thee up, and to give thee an Inheritance among all them that are sanctified, Acts 20 32.

Thine in the Lord Iesus

Thomas Bakewell.

A faithfull

A faithful messenger sent after the *Antinomians* to their last refuge, who are fled to Gods decrees for SHELTER.

THe occasion of this addition to my former discourse against the *Antinomiani* teners, is their flying for shelter to Gods decrees, which I had thought, I had sufficiently barred them from before, but they being sencible of their own weaknesse, as not being able to behold the clear sun-beams of truth with fixed eyes, durst not stand it out, but away they fled, but this messenger will pursue them to their place of refuge, and try their power there, and he doubts not of the victory, for by faith the walls of this City wil fal down flat before Gods people, *And cursed be the man before the Lord, that raiseth up and buildeth the Citie* Iericho, *Iosh.6.26.1 K.16.34.*

But these builders have been employed in repairing this old heresie these fourteen years, to my knowledg, for then some of these held, that a man is actually in the favour of God, reconciled in Christ, justified, sanctified, called and adopted, all this actually in election, such were *Paul* and *Manasses* before conversion, yea they were borne to inio the world, and I have had this disputation in writing by me ever since, which I had with them, and now more enlarged.

This they would prove from those words of *Paul. God was in Christ, reconciling the world to himself.* 2 Cor.5.19. I answer, this will prove nothing for their purpose, for it is implyed, there was a world before God did actually reconcile it to himself, but we know the age of the world, when it was made, and how old it is, but for Gods decrees, they have bin from all eternity, and are as old as himself, but if their tenets were true, we might boast of our Progenitors, and say that *Adam* had his actuall being as soon as God, even from all eternity; if Gods decrees and actions, his purposes and performances, were all actually done at the same time. But to prove this, they must be constrained to carry the works of God to his decrees, and say, that all the works of God were created and actually made, from al eternity, being actually made in his decrees, or else they must be forced to bring down the decrees of God to the works of creation, and say, that neither God nor his decrees had any being before the Creation, and so the creatures are as old as their Creator, which were miserable Atheisme for any man to think so, saith the Apostle. *God by Christ made all things in heaven and in earth, visible, and invisible, and he is before all things*, Coloss.1.16,17. And saith wisedome, which is Christ: *The Lord possessed me in the beginning of his way: before his works of old: I was from everlasting, or ever the earth was, when there was no depths I was brought forth, when there was no fountains abounding with water,*

before the mountains were setled, before the hills, was I brought forth, while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. Prov. 8. 22,23,24 25,26. And saith *David*: *Thy throne is established of old, thou art from everlasting. Psal.* 93. 2. Then surely God had his being before the world was, and if they would beleeve *Moses* whom they so much despise, he would shew them the original and first beginning of all the creatures in his first of *Genesis*, and how that the 3 persons in trinity consulted about the creation of man, before they actually did it, saying, *Let us make man in our Image, after our likenes.* ver. 26. & every days work was done by a speciall command from God: *he spake & it was done, he commanded, & it stood fast*, Psa. 33.9. Thus God commanded, and the spirit of God moved upon the face of the deep, and saith Christ: *When he prepard the heavens, I was there: when hee set a compasse upon the face of the depth: when he established the clouds above: when he strengthned the fountains of the deep: when he gave to the sea his decree, that the waters should not passe his Commandement: when hee appointed the foundations of the earth: Then I was by him, as one brought up with him: and I was daily his delight, rejoycing alwais before him. Prov.* 8. 27,28,29,30. But after the creation, then Christ *rejoyceth in the habitable part of his earth: and his delight is with the sonnes of men.* verse 31. But to say that the Creatures were actually made in Gods decree, they had as good say they had no beginning, and so deny that article of their faith, that God made heaven and earth? again, if they say God reconciled his people to himself actually from all eternity in the decrees, then I demand of them when the breach was made, which must needs go before reconcilation, wil they make the creature older then the Creator, and say they did offend before his decrees, this cursed error is the ground of all confusion, for if they say God actually made all things when he decreed to make them, it is as much as to say, there was no decrees at all; There was once a question put to *Austine*, what God did before he made the world, and his answer was, that hee then made hell for such Inquisiters: but if our *Antinomians* had bin put to answer it, they would have said, that then God reconciled them, justified and sanctified them, called & adopted them, and all this actually in his decree; but here *Paul* doth not say God hath reconciled the world, but that God was in Christ reconciling the world; neither doth he say before the world was, but when the world was, then the truth is this, when the world was made, and *Adam* had sinned, then God began actually to reconcile falne man to himself by faith, in the *Messiah* that should breake the serpents head, & so God hath been ever since reconciling his elect to himselfe, as they fall in the severall ages of the world. Saith Christ: *My father worketh hitherto, and I work.* Iohn 5.17. Yet I grant that the Apostles, when this was spoken, were reconciled; for saith *Paul, God hath reconciled us to himselfe by Iesus Christ.* 2 Cor. 5 18. But others, although they were elected as wel as they, yet they were not actually reconciled to God, only they had the word of reconciliation

ciliation, and the miniſtry of reconciliation: and ſaith *Paul*, wee pray you in Chriſt's ſtead to be reconciled to God, although by the bleſſing of God upon their preaching and prayers, many were *reconciled to the Lord, or added to the Lord.* Acts 5.14. *And you that were ſometimes alienated, and enemies in your minde by wicked workes, yet now hath he reconciled,* Coloſſ. 1. 21. There was a time when we were enemies, yet afterwards reconciled by the death of his ſon, *Rom.* 5. 10. Againe, if all things were actually done in Gods decrees, or done becauſe they are decreed to be done, then how wil they diſtinguiſh between the decrees of God, his works & actions. The holding of this would overthrow his decrees wch are his purpoſes, from al eternity to create, govern, and diſpoſe of al his creatures. Then art thou called to the ſtate of grace, it is becauſe that the purpoſe of God was to do it from all eternity, *Thou art called according to his purpoſe.* Rom. 8. 28. Again, it is the manifold wiſedome of God made knowne to his Church. It is according to the eternall purpoſe which he purpoſed in Chriſt Ieſus, *Epheſ.* 3, 10, 11. Again, hath God made known to thee the miſtery of his will, it is according to his good pleaſure which he had purpoſed in himſelfe, *Epheſ.* 1. 9. Is any ſaved? it is becauſe God hath purpoſed it from all eternity, who hath ſaved us according to his purpoſe and grace, 2 *Tim.* 1. 9. Hath God made over to his people an eternall inheritance? It is becauſe he did predeſtinate them according to his purpoſe, *who worketh all things according to the counſel of his own wil, yet they enjoy it not til the diſpenſation of the fulneſſe of times, then God wil gather together all things in Chriſt,* Epheſ. 1. 10, 11. Again, *God hath opened a dore of faith to the Gentiles,* Acts 14. 27. It is becauſe God purpoſed it before, *for the Scripture foreſaw that God would juſtifie the heathen through faith,* Gal. 3. 8. Thus God purpoſed to juſtifie them? Again, if God ſhould actually make all his creatures when he did decree them, this would confound the beginning and ending of all things, but the Prophets *declaring the end from the beginning, and from antient times the things that are not yet done, ſaying, My counſel ſhal ſtand, and I wil do all my pleaſure: yea, I have ſpoken it, I wil alſo bring it to paſſe, I have purpoſed, I wil alſo do it,* Eſa 46. 10, 11. And ſaith *David, in thy booke were al my members written,* this was in Gods decree, yet they had no actual being: for ſaith he, *as yet there was none of them,* Pſ. 139. 16. *The counſel of the Lord ſtandeth for ever, and the thoughts of his heart to all generations,* Pſal. 33. 11. Again, for other things, the *Edomites which came of* Eſau *are become ſervants to* David, *and to* Iſrael *which came of* Jacob, 2 *Sam.* 8. 14. It is becauſe the Lord had purpoſed it, for he told *Rebecca* long before, when thoſe *two nations were in her wombe, that the elder ſhould ſerve the younger,* Gen. 25. 23. Now ſaith *Paul,* this was done *that the purpoſe of God according to election might ſtand, not of workes, but of him that calleth: for the children were not yet born, when it was ſaid the elder ſhould ſerve the younger.* Rom. 9. 11, 12. Now it may be they wil carpe at the next words, becauſe it is written by *Mallachy*: Jacob *have I loved,* & Eſau *have*

hated, verſ 13. I anſwer in *Mal.*1,2. It is not ſpoken of their perſons, but of poſterity: *I have loved you of* Jacob, *and I have hated the poſterity of* Eſau, *and laid his mountains and his heritage waſt for the dragons of the wilderneſſe, ſo that* Eſau *ſaith, we are impoveriſhed*, verſ 3 4. *And ſo they became ſervants to the ſeed of* Jacob, 2 *Sam.* 8.14. But this cannot be underſtood of their perſons, that the elder ſhould ſerve the younger, for *Eſau* was the greater man for riches and honour, *and* Iacob *bowed himſelfe ſeven times together to him, & called him his Lord* Eſau, Gen.33.3. Aagine, the Aſſyrian was a Cædar in *Lebanon*, yet ſaith the Lord: *I have delivered him into the hand of the mighty one of the heathen, hee ſhall deale with him: I have driven him out for his wickednesſe, and ſtrangers, the terrible of the nations have cut him off and left him*, Ezek. 32.12. All this is according to the purpoſe of God long before, for ſaith the Lord, *I will break the Aſſyrian in my land, and upon my mountains, tread him under foote, then ſhal his yoak depart from off them, and his burden from their ſhoulders*, (now marke) *this is the purpoſe that is purpoſed, for the Lord hath purpoſed, and who ſhall diſannul it*, Iſa. 14. 25.26,27. *And ſo every purpoſe of the Lord ſhal be performed againſt* Babylon, *Ier.*51.29. Therefore heare the counſel of the Lord, that he hath taken againſt *Babylon*, & his purpoſes that he hath purpoſed againſt the land of the Caldeans.

Thus you ſee what ever actions the Lord doth, it is to performe his purpoſe that went before, and to ſay that any of the workes of God were done without premeditation, or a purpoſe going before, were to compare him to the fooliſh Builder, which did not conſider before hand, and count the coſt of his Building, *Luke* 14.28. Or like the Oſtrich, that leaveth her egges in the ſand, and forgetteth that the foot may cruſh them, or that the wild beaſt might break them: Shee is hardened againſt her young ones, as though they were not hers, her labour is in vaine without feare, becauſe God hath deprived her of wiſedome, neither hath he imparted to her underſtanding, *Iob* 39.13.14.15.16.17. Then what blaſphemy is this to ſay, God doth any workes without premeditation, or a purpoſe going before, by hab nab, as fools uſe to do, that have neither wit, nor forecaſt: The Antinomians may doe well to conſider what it is to confound the decrees and purpoſes of God, with his workes and actions. *Saith the Lord, I will performe my good word towards you, I know the thoughts that I thinke towards you, thoughts of peace, and not of evill, to give you an expected end*, Jer. 29.10.11. *He will performe his mercy promiſed*, Luke 1.72. *The end ſhall be at the time appointed*, Dan. 11.27.35. But how could theſe things be, if all things were actually done in Gods Decree? againe, *How could he keepe his promiſe to a thouſand Generations?* Pſal. 105.8. Again, what uſe were there of *the faithfulneſſe of God, which keepeth Covenant to a thouſand Generations?* Againe, if all things were actually done from all eternity when they were all decreed, then to what uſe ſhould wee have of Faith to believe perticular promiſes to be performed in ſeverall ages of

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the world, for we know some are yet to be performed, if all were done already: how should we live by Faith? Againe, to what purpose is it said, that *yee have need of patience, that after yee have done the will of God, yee might receive the promise*? Heb. 10. 36. And what a vain thing it were to pray for the performance of any promise, if we doe beleeve that all is actually done already: well may these people cast off all holy obedience to the Law of God, and faith also, from fastning upon any promise as yet to be performed, for say they, all is done already, and no duty is left for them to doe, for they have gotten free grace that frees them from all faith and obedience, and so at one clap, they cast away both Law and Gospell, ô my soule, come not thou into their secret, nor unto their assembly, mine honour be not thou united, *Gen* 49 6.

But they will say, God loved his people from all eternity with the love of good will, although not with the love of delight: I answer, it is true, the Counsell of Gods will was from all eternity, for saith Christ. *This is the Fathers will which hath sent me, that all which he hath given me, I should lose nothing: And this is the will of him that sent me, that every one that seeth the Son, and beleeveth on him, may have everlasting life, and I will raise him up at the last day*, John 6. 39. 40. But when others are left to perish in their sin, this also is according to the will of God, *they were ordained to this condemnation*, Jude 4. *And who hath resisted his will*, Rom. 9. 19. Thus all things come to passe according to the secret will of God, *a sparrow cannot fall to the ground without his will*, Mat. 10. 29. Now, it will not follow that God loves all things that comes to passe according to his will, for sin it selfe could not be without his permitting will, yet I hope they will not say that sin is beloved of God, because he permitteth the being of it, although his will is good, and therefore a good will; yet I deny not but God loves his work in the very Devils and Reprobates in the time of their being: If this be the love of good will, they meane I shall grant as much, but yet the creature may perish for all this good will.

Againe, I demaund how there can be any true love without delight, here they would measure the love of God by their owne bushell, for they say, that they beare good will to Christ and the Gospell, but they neither love the Father, nor his Law, but *if these men did truly love the Sonne, they would love the Father also*, 1 John 5. 1. But let them have what pretence they will, they neither delight in the Father, nor the Sonne, because they abhor all Bonds, and Covenants that should ingage them to obedience, *doe they not rage against God, and Christ his anointed*? saying, *let us break their bonds asunder, and cast their cords from us*, Psal. 2. 1. 3. Neither will they hazard any thing for the name of Christ, but saith *Paul, I am not onely ready to be bound, but to die at* Jerusalem *for the name of the Lord Iesus*, Acts 21. 13. They pretend love to Christ, and his Gospell, but yet, *they will not fight, nor strive together, for the faith of the Gospell*, Phil. 1. 27. *Nor contend earnestly, for the faith that was once given to the Saints*, Jude

against sin, Heb. 12. 4. If they did truly love Christ, they would fight against his enemies, to rescue his Gospell, and his people whom they say they love; but this is their love of good will, separated from their love of delight.

But suppose they say, if one man purpose to doe good to another, this is actuall love; So if God purposed from all eternity to doe good to his Elect, this is actuall love: I answer, A man may not onely purpose to doe good, but he may also doe it, and yet not love him to whom it is done: as the unjust Judge did deliver the poore widow, because shee troubled him, but not through love to her, *for he neither feared God, nor regarded man*, Luke 18. 4. 5. *And the Pharisees gave Almes, but not through love to the poore, but to get praise themselves*, Mat. 6. 2. So God may cause the Sun to shine, and the raine to fall, he gave them a King in his wrath, and quailes in the wildernes, but not in love: But now, although men sin when they seeke their owne praise, and doe any good worke without love, yet God doth not so: Againe, when one man intends to doe good to another, there is an object for his love; but before the Creation, there was no object for Gods love but himselfe, therefore God loved nothing before the Creation but himselfe, it was not his love to the Creatures that moved him to create them, but it was love to himselfe to set forth his owne glory. *Ephes.* 1. 12. *According as he hath chosen us in him before the foundation of the world, that we should bee holy, and without blame before him in love.* ver. 4. Here you see Holinesse goes before Love, and not Love before Holinesse, and also Obedience goeth before Love, *Deut.* 7. 12. 13. *Iohn* 14. 21, 23. And Reformation goeth before Love, *Hosea* 14. 4.

They would set forth Gods love to his people by the love of *David* to *Absolom*; *When* Absolom *fled, the soule of King* David *longed to goe forth unto* Absolom, 2 Sam. 13. 38. 39. And in the next Chapter the King said, *Let him turne to his owne house, and let him not see my face. So he dwelt twofull yeares, and saw not the Kings face*, Ver. 24. 28. Thus they would have God to love his people from all Eternity, although they doe not see his face, that is, although he doe not manifest himselfe unto them: I answer, *Absolom* was *Davids* naturall Sonne, then although he offended his Father, yet his Son-ship remained still, and *Absolom* was in present being, and an Object fit for his love, being his Son; But before the Creation we had no being, then there was no Object for Gods Love, but himselfe: Againe, then we were neither the Sons of God by Creation, nor by Adoption, nor nothing in us lovely, beyond the Creation, hence I conclude, that all the Love of God then to his people, was but a purpose to make them lovely, and then to love them.

But they will alledge the words of *Iohn*, *God so loved the world, that he sent his onely begotten Son, that whosoever beleeveth in him shall not perish, but have everlasting life*. John 3. 16. Here say they is actuall love, going before the sending of Christ: I answer, if they look back, they may see Christ tendred before,

Vid. 14.

ver. 14. As the Serpent was in the wildernes, and also it may be supposed, that Faith was given to some of them to receive, and close with Christ, in these words, *Whosoever believeth in him, shall not perish, but have eternall life*, ver. 15 then it followes, ver. 16. *God so loved the world*, but what is meant by the world here, but those beleevers who had Christ tendred before, and had Faith given them to receive him; *As many as received him, he gave power to become the Sons of God, even to them that believe on his name*. John 1. 12. And so Mr. *Perkins* reads it in his Exposition on *Jude*, Page 52. *He that believeth in Christ, shall not perish, but have everlasting life*. But why shall not believers perish? Because saith he, *God so loves the world of Believers*. So then first God gives his people Faith, and makes them lovely, and then he loves them with actuall Love: and saith he in the same Booke, *page* 104. The proper cause of the Decree of God, must be in himselfe, because it was before the creatures were, he decreed to love one, and to hate another, *this he purposed in himselfe*, Ephes. 1. 9. God needs not goe out of himselfe for motives from outward respects to chuse, or refuse, *but because his good pleasure is such*, Mat. 11. 25. Then fore-sight of Faith in some, or infidelity in others, nor love to some and hatred to others, was the cause of chusing some, and refusing others, seeing Gods decree is in order and time before the creature, which being the latter, cannot be the cause of the former, and saith Mr. *Calvin Instit* 3. 22. 3. Speaking of those that would have fore-sight of Faith and Holinesse to be the cause of Election, but saith he, how shall these things agree together, that those things which are derived from Election, should be the cause of Election; *We are elected, that we may be holy, that so God may love us*, Ephe. 1. 4. Not because we are holy, so then the cause of Election was in God himselfe, *Ephes.* 1. 9. Saith he, God considered nothing without himselfe, whereby he had regard too in his decrees, therefore *the end of Election tends to the praise of the glory of his grace*, ver. 6. So that it was not actuall love to the people of God from all Eternity, that moved God to send them a Saviour, the moving cause was then in himselfe. Againe, I answer from another like place to this, *Luke* 7. 47. *Many sins were forgiven her, for she loved much*. Will they say here, the womans love went before Gods forgivenesse? If they say no, then I say they must needs conclude the same from that place in *John* 3. 16. That God did not love them before the sending of Christ, and besides, if they affirme the contrary, they overthrow their first Argument, for then they said that they were reconcil'd in Christ before the world was; but here they would have all to be done before the sending of Christ, but if this were so, I demand to what purpose he came, if not to reconcile, and to adopt us, and so to bring us into the love and favour of God, the discovery of their owne contradictions might be a sufficient confutation of it.

Againe, the world here with God so loved, may be understood more generall and then more speciall: First, more generall, *he hath disposed the whole world*

Iob 34.

and then more speciall: First, more generall, *he hath disposed the whole world*, Job 34. 13. that is, God disposeth of Heaven and Earth, and all creatures in them, *The world is mine*, meaning all things that ever God made, *Psal.* 50. *He shall judge the whole world with right*, Psal. 96. 13. That is, he will doe all his creatures justice, and so here, *God so loved the world*, John, that is, God so loved all his creatures, *and saw them all very good*, Gen. 1. 31. *When he had finished them, he rested, and was refreshed*, Exo. 31. 17. So greatly did God delight in the workes of his hands, that he was not willing they should be all destroyed, in regard they were all very good, therefore he sent mankind a Saviour, that so all his creatures might be preserved, I mean, some of every kind: The Elect Angels should be established by Christ, that they cannot fall, as also the highest Heaven is established that it cannot be moved, but the lower heavens and the earth with all the creatures in them are defiled with sin, *The Heavens are not cleane in his sight*, Job 15. 15. *And the Angels that fell, he chargeth with folly*, Job 4. 18. And the Earth also is corrupt before God, *For all flesh had corrupted his way*, Gen. 6 11. 12. So then all the creatures in the two lower heavens, and the earth are corrupted by the sin of man, and partake with him in punishments, but by Christ they that are found alive at the day of judgment shall be restored againe to their first perfection, and so remaine for ever, *And their earnest expectation is, when they shall be delivered*, Rom. 8. See the Saints Inheritance after the day of judgment, this world of creatures God so loved, that he sent to mankind a Saviour, that some of all the workes of God may be preserved for ever, *For the new Heavens, and the new Earth which I will make, shall remaine before me, saith the Lord*, Isaiah 66. 22.

The second exception of this word (world) is more specially to be taken for the world of believers, that is, all the beleevers from the first to the last, in the time of their being, and this world was never without beleivers since Christ was promised to *Adam* and *Eve*, they having a justifying Faith wrought in them they should not perish, nor any true beleevers that discended of them; *For God so loved the world of believers, that he sent his Son to be the Saviour of the world*, 1 John 4. 14. *And Christ gave his life unto the world*, John 6. 33. *And he taketh away the sins of the world*, John 1. 29. But these places must needs bee understood to be the world of believers *they shall never perish, but have everlasting life*, for God so loved the world of believers, is to take away their sinnes; *They are his people, children that will not lye*; So he was their Saviour. *Isa.* 63. 8. *When* Israel *was a child* (saith the Lord) *then I loved him*, Hosea 11. 1. But all this will not prove that God loved him before he was a Child, from all Eternity, before they were adopted or sanctified by the Spirit.

But they will say, God loved *Iacob*, and hated *Esau* before they were borne, because the Apostle quoting *Malachi*, saith; It is written, Jacob *have I loved*, *and* Esau *have I hated*, Rom. 9. I answer, the Prophet wrote this a long time

after their death: now if he say after their death, that God loved one, and hated the other in the time of their being: wil that prove that God either loved or hated before they were, all that the Apostle saith, was done before they were born; is this, that *the elder should serve the younger; this was the purpose of God according to election*, Rom. 9. 11, 12. And *Gen.* 25. 23. Yet this was not to be understood of their persons, *but the elder nation should serve the younger, which was also fulfilled*, 2 Sam 8. 14. Where it is said, *that al they of* Edom *became servants to* David *K. of* Israel: Then they alleadg these words of *Moses*, *Deu.* 7 6. 7, 8. That God loved them before they were, but in the text there is no such matter, but is plainly spoken to those that were then in present being, saying *Thou art a holy people, the Lord thy God hath chosen thee to be a speciall people*: Now the reason why God chose this people, and loved them, was not because they were *more in number then other people, but because the Lord would keep the oath which he had sworn to their fathers*, vers. 7, 8. But here is nothing to prove that God loved them before they were: if we would speak of Gods love before their being, then it is this, *The Lord loved their fathers in the time of their being, and therefore he chose their seed*, Deut. 4. 37. Again, if they say God sees all things at once, both past, present, and to come? and therefore the elect that are to be justified, he ever saw them justified, and therefore they were alwaies beloved from all eternity. I answer by this rule, that God once saw *David* commit adultery, and murther, for it was done in his sight, *Psal.* 51. 4. Therefore hee sees *David* acting those sins now, and will see them so for ever, and because Christ once looked upon *Peter*, when he denyed him with cursing and swearing: therefore now he looks upon him at this present, and sees him cursing, forswearing, and denying him, and because Christ was once angry with *Peter*, and said, get thee behind me Sathan, thou art an offence unto me, and savourest not the things that be of God, but the things that be of men, *Matt.* 16. 23. Wil it follow that *Peter* is now an offence to Christ, and that Christ now sees that he savours not the things of God, & doth God see *Paul* now persecuting his people, because he once saw him do so, and for the sins of *Manasses* and *Moses*, who saith, *we have sinned in the light of thy countenance*, Psal 90. 8. Doth God now see them at this present, acting those sins which they committed when they were here, because time was when he saw them in the very act of those abhominations. A boy of 7 years old might answer that God hath perfect remembrance of them, but yet he sees them as past & not in present being: *And God once heard the groanings of* Israel *in* Egypt *under the Task-masters, he looked upon them, and had respect unto them*, Exod. 2. 24, 25. But wil it follow, that now God sees *Pharaoh* tiranizing over them, at this present, they being in heaven out of his reach, there the wicked cease from troubling and there the weary be at rest, and hear not the voice of the oppressor, *Iob* 3. 17, 18. And so time was, when God saw *Hezekiah* sicke of the plague, but now doth God see him sick of the plague in heaven: and God saw *Davids* wounds

stinke and putrifie, for it was inflicted on him for his foolishnesse, Psal. 38. 5. But now doth God see *Davids* running sores in heaven, because he once saw them in time past, or whether hath he a perfect remembrance of them, not as in present being, but as past: *God saw what* Amaleck *did to* Israel *when they came out of* Egypt, *Exod.* 17, 14. But afterward in the time of *Samuel* the Prophet, saith the Lord: *I remember what* Amaleck *did to* Israel, 1 *Sam.* 15. 2. And so the Lord saw all the passages of *Israel* in the wildernesse; yet saith he, *I remember the kindnesse of thy youth, when thou walkedst after me in the wildernesse*, Jer. 2. 2. But God sees all these things now as past, yet in his perfect remembrance, as wee say, to remember such a thing past, as if it were but now done, so then God may have a perfect remembrance of things past, and yet not bring them back again to a perfect being: God saw all the creatures drowned in *Noahs* flood, but it were felly to thinke that God now sees the water spread over all the earth, above the highest mountaines, & all of us drownd in the deluge. And so for things to come, God hath in his mind what to do hereafter, as *Daniel* said to the King, *Dan.* 2. 28. *But the decrees are not yet brought forth*, Zeph. 2. 1, 2. As for example, God hath in his decree, purposed to destroy the world with fire and brimstone, but wil it follow therefore, that God now sees all his creatures at this present in a burning flame: or whether is it low, as *David* saith, *Thou knowest my thoughts long before, or a far off*, Psal. 139. 2. So God sees things that are to come, but not as in present being, the Scripture foresaw that God would justifie the heathen through faith, *Gal.* 3. 8. But yet not in actuall being, it was in his sight afar off, as a man may have the frame of a house, or the model of it in his minde before it be actually builded: so was all the world in the mind of God, before it was created, God saw the moddel of it from all eternity, yet not as really done, but only in his purpose. But when God had created all his works, *he saw them all, and said they were all very good*, Gen. 1. 31. But now wil some of those cursed heritiques step forth and say, that God dissembled, when he said they were all very good, for say they, he sees all things past, present, and to come at once, and therefore he at that time, saw some of the Angels falne, and were then cursed devils, and a great part of mankind were then reprobates, and all the creatures under heaven defiled with sin at that present: how wil these men cleare themselves of blasphemy, if they hold these wicked tenets, that man is actually justified in the sight of God, because hereafter he shalbe justified, by this argument the whole earth was cursed of God, and some of the Angels were falne, and then cursed as soone as before they were created, yea at that present, when God said they were all very good. And so on the contrary, when the Angels had sinned, and were cast out of heaven, and man had sinned, and was cast out of *Paradise*, and the whole earth cursed for mans sin; will these men say, that God now looks upon divels, & sinful men, as in the time of their Innocency, and because God once said, they were all very good, wil he now say they are very good, what blasphemy is this? God

saith

saith, wo be to them that call evil good, and wil he do it: if this were so, why then were all the creatures cursed for the sin of man, for by their argument, God did once see man innocent, therefore God alwaies sees man innocent: for God sees those that are effectually called, to be actually justified, therefore he alwaies saw them actually justified, this is *Antinomian* divinity, but we say that God sees all things that are in present being, perfectly as so: but for things past, hee hath a perfect remembrance of them, as if they were in present being, but yet he sees them as past, and for things to come, as not yet in present being; God wil hereafter justifie, sanctifie, adopt and save his elect, yet they are not so, till they have faith, & effectual calling: *Other sheepe I have which are not of this fold, them also I must bring in*, John 10.16. But for the present they are not brought in.

Suppose they say, Christ looked on the young man in the Gospel, and loved him, *Mat.* 10.21. Although he was an hypocrite, and without any saving grace, I answer, he loves the devil as to own his own work in him; but yet hee may be damn'd for all that: but suppose they say, that God in his love and in his pitty *redeemed them, & carryed them all the days of old*, Isay 63.9. I answer, as before, God loved his own work upon them, and so redeemed them from *Pharaohs* bondage: *But they rebelled and vexed his holy spirit, therefore he was turned to bee their enemy, and fought against them*, verl. 10. *But when God loves in Christ, he loves for ever*, John 13.1. But this love is peculiar to his people, as *David* saith: *Remember me ô Lord with that favour thou beares't unto thy people, ô visit mee with thy salvation, that I may see the good of thy chosen, and rejoyce in the gladnesse of thy nation, and glory with thine inheritance*, Psal. 106.4.5. Now this love is peculiar to Gods people, neither have the elect this love from all eternity, nor yet before conversion, for Gods anger must be turned away, *and their backslidings healed, and then he wil love them freely*, Hos. 14.4. Saith Christ: *Hee that keepeth my commandements, is he that loveth me, and he that loveth me, shal be loved of my father, and I wil love him: and if any man love me, he will keepe my words, and my father will love him, and I wil manifest my selfe unto him, for we wil come unto him, and make our abode with him*, John 14.21, 22, 23. *And if ye keep my commandements, ye shal abide in my love, even as I kept my fathers commandements, and abide in his love*, John 15.9, 10. If ye hearken to these judgments, and keep and do them, then the Lord thy God shal keepe unto thee the Covenant and the mercy which he sware unto thy fathers, and hee will love thee, *Deut.* 7.12, 13. *But now thus saith the Lord that created thee, ô Jacob, and he that formed thee, ô* Israel: *feare not, I have redeemed thee, I have called thee by thy name, thou art mine.* And then after all this it followes: *Since thou wast precious in my sight, thou hast been honourable, and I have loved thee*, Isay 43.1.4. And lest any should think Gods love was before the sending of Christ, the Apostles seemes purposely to prevent it, praying thus: *The grace of our Lord Iesus Christ*, putting that in the first place, *and then the love of God, and the com-*

munion of the holy Ghost be with you all, Amen, 2 Cor. 13. 14. Being justified by faith, we have grace with God, but no peace before faith in Jesus Christ, but then follows many priviledges as free accesse into his presence, and rejoycing in hope of the glory of God, because the love of God is now shed in our hearts by the holy Ghost, *Rom.* 5. 1,2,5. So then when Gods love comes, then comes faith: *And when faith comes, then comes the holy Ghost, and dwels in our hearts*, Ephes. 3.17. Thou hast a little strength, and hast kept my word, and hast not denyed my name; *then it follows*: They shall know that I have loved thee, *Rev.* 3.8,9. But before the creation, there was no word given to be kept, nor strength to keep it, therefore no love before the world was. Again, saith the Lord: *Whom I love, I rebuke and chasten*, Rev.3.19. But did God correct any before the creation: if he did, let them prove it: *And he scourgeth every sonne that he receiveth*, Heb.12.6. So then if they were adopted the sons of God before the creation, they must shew that they were corrected before, for the spirit of bondage goes before the spirit of adoption. Suppose they say that God commended his love to us in that while we were sinners Christ dyed for us, *Rom.*5.8. Therefore say they, Christ loved us, while we were in our sins. I answer, it is true, Christ dyed for us, when we were in our sins, and Christ was tendred unto us, in that condition, as a man may tender his love to a woman, whom he would have to be his wife, but this wil not hold, that she therefore is his wife, because hee hath tendred his love to her, no, she must consent to that motion, and then be given to him, and then she is his wife; so when God tendered Christ unto us, and gave us faith, whereby we are capable to make a contract, and so gives us to Christ, then wee have right, and a true title to Christ, and all his benefits, and not before.

But now, because we deny that any can be actually loved, or justified before Faith; Suppose they like subtill Sophisters shall say, that we hold that a man may have true saving Faith some space of time, and yet not the man justified, because we say that faith justifies by reflecting back, and taking hold of the righteousnesse of Christ: I answer, when we sate in the state of nature, we were in darknesse; but when we were *baptized with the holy Ghost, and with fire, then wee see a great light*, Mat. 3. 10. 4. 16. No sooner doth the candle burne but it gives a light, saith *David, Thou wilt lighten my candle, the Lord my God will lighten my darknesse*. Psal. 18. 28. But as soone as the heart is touched, and faith wrought in it by this light, immediately it sees Christ, then how can it chuse but take hold immediately; But for us to distinguish the time betweene the infusing of Faith, and the reflecting act of it, is beyond our capacity as much, as to distinguish whether fire or light comes first to the candle, yet in order of nature, fire must goe before the light, and so faith must goe before the operation: But for the time I cannot distinguish, if not in naturall things, much lesse in spirituall things.

Againe, suppose they say, doth not God love them that have faith wrought in their

their ſoules, before it take hold of Chriſt to juſtifie us? I anſwer, let what faith will be wrought in the ſoule, till it takes hold of Chriſt, it doth not juſtifie, and therefore for the preſent Gods love is not to him, as to his reall child; for ſaith Mr. *Perkins*, the very ſeeds of ſaving faith brings forth groanings, and earneſt deſires of the favour of God in Chriſt, and makes us *hunger, and thirſt after his righteouſneſſe*, Mat. 5. 6. But if the ſeeds of faith doe this, what will faith it ſelfe doe? Is there any time for it to lie idle in the ſoule before it take hold on Chriſt to juſtifie? I know none, therfore when it is wrought, God loves that man as his reall childe, but the more they ſtand upon theſe nice diſtractions, the more they diſplay their folly.

But they reply from thoſe words of *Ieremiah*, ſaith the Lord, *I have loved thee with an everlaſting love*, Jer. 31. 3. This ſay they being everlaſting, is from all eternity: I anſwer, when God loves his people, *he loves them for ever*, Jo. 13. 1. *His loue neuer faileth*, 1 Cor. 13. 8. *No waters can quench this loue*, Cant. 8. 7. *He will reſt in his love*, Zeph. 3. 17. So his love unto his people is eternall, *He will neuer leaue them, nor forſake them*, Heb. 13. 5. But all this will not prove that God loved them from everlaſting, although he love them unto everlaſting from the time of their being. and ſaith Mr. *Perkins* on his Expoſition on the Creed, *Page* 396. God neither hates them indeed, nor loves them indeed before they are, and concerning thoſe two Nations that came of *Iacob*, and *Eſau*, he ſaith, God did purpoſe to love one, and hate the other, *Page* 374. as alſo many able Divines have well approved of this booke before it was publiſhed. So then although God love his people for ever, yet if we ſpeake of the time paſt beyond the Creation, or beyond their actuall being, it was but intentionall, or a purpoſe to loue them. When God built this great Fabrick of Heauen and Earth, with all the variety of creatures in them, his firſt thought was on himſelfe, delighting himſelfe in his owne Attributes, and in the manifeſtation of them to his creatures, as his power and wiſedome in the workes of Creation, and his works of love, and mercy, and goodnes; in the workes of his providence, and his holineſſe, and juſtice; in the puniſhment of ſin, and ſhewing mercy and forgiveneſs to whom he pleaſeth, *Thus he made all things for himſelfe*, Prov. 16. 4. To ſet forth the glory of his Attributes, then the love of God to himſelfe was the firſt moving cauſe to bring all things about to his owne glory, as *Nebuchadnezzar* built Babell the great houſe of his Kindome, to ſhew forth his power and might, and *for the honour of his Majeſty*, Dan. 4. 30. Theſe were his firſt thoughts, then to accompliſh this, he thought of Timber and Stones, and ſuch materials as he was to uſe in the worke; but although theſe ſecond thoughts came into his mind before the worke was done, yet it was not his love to the ſtones and timber that moved him to build that great Fabrick, but it was the love to his owne honour and Majeſty that moved him to doe it; So it was not Gods actuall love to the Saints that moued him from all eternity to doe all his great

works, but the love to his own honour and glory that was the moving cause of all his workes, and as a man may have the modell or frame of his house in his mind before he begin to build it; So had the Lord the modell, or frame of the whole world in his mind before he began to create them, and as mans affections are no more to one stone, than to another before they be squared, and fitted for the building, and then he actually loves them; So when the Lord finds us all mixed together with the wicked, *There is no difference* Rom. 3. 22. Acts 15. 9. till wee are squared, and fitted, and made living stones for his spirituall Temple, and then he loves us, and though God saw all things from all eternity in the thoughts of his heart, yet not as being actually then created, and perfectly finished, but they were in the thoughts of his heart, how they should be, and where they should be, he seeth all things that are not, as if they were, not that they are really so indeed, no not in his sight, God sees all the travels of men out of one Kingdome into another, and their birth, and death, and their soules departure either to Heaven, or Hell, but not as if he saw them in many places at once, this were to make the creature Omni-present, to be in many places at once; and to say God sees our birth and death all at once, would seeme to repute him uncapable of the passage of time here with us, & so they would make him unable to performe his promise at the time appointed; *But God is able to keepe his promise to a thousand Generations*, Psal. 105. 8. *And performe it the selfe-same day*, Exod. 12. 41. The Lord bid the people write the self-same day, and shall we thinke that hee doth not keepe a strict account of time, till time bee no more? yet in Heaven I grant there is no account of time, by houres, daies, and yeares, but wee having the account of time, and according to our account, God did see one thing comming after another into execution, and not all being actually done from all eternity, therefore he is faithfull to performe every promise made unto his people in the very instant of time promised, he sees the way and meanes which he hath decreed, to bring about all things to their appointed ends; So God from all eternity saw his people in his purpose to give them a being, and when they have a being, he sees them as having a being, but since the fall, he sees his Elect in their bloud before conversion, and after conversion, as his owne children, yet as having sin in them, and in the world to come as without sin: now if they should say, that Gods love to the creatures before they were, moved him to doe all that is done to them, then I demand what moved God towards them, when all mankind fell out of this loue of God in that sin of *Adam*, was it not his purpose to doe them good? now if they say that God alwaies actually loued them, then I reply, that if this be true, Christ died in vaine, but the truth is, *When we were enemies to God, we were again reconciled by the bloud of his Son*, Rom. 5. 10. see *Col.* 1. 21. And to say that God actually loved them before they had any being, is all one as to say, God loved them before his owne Image was stamped upon them, which every creature hath some resemblance, more or lesse by Creation, there-

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fore being made, they were all very good, but not before: Againe, if God ſhould actually love his Elect from all eternity, then on the contrary, he muſt actually hate the Reprobate before they have any ſin, and if God ſhould actually love the Elect from all eternity, then this love was fruitleſſe till the time of Creation: Againe, we are all borne children of wrath even as others, and ſlaves of the Devill, now, doth God love any more in us at that time, than what we had left off the worke of God by Creation, and ſo he loves the Divell, as to owne his workeman-ſhip in him, then here is the difference, God is purpoſed to doe good to his Elect, although for the preſent they lie in the guilt of *Adams* ſin, but God hath no purpoſe to doe good unto the Divels that ſinned: Againe, if God loved ſlaves of the Divell, then what doth hinder but ſuch may be ſaved, and goe to Heaven in that condition; but if this be true, what need is there of the new Birth, nay, it matters not in what condition we are, if God love us; *But yee have not ſo learned Chriſt; If ſo be yee have been taught as the truth is in Ieſus; Then put off the former converſation, the old man, which is corrupt*, Epheſ. 4. 20, 21, 22. Yet God loveth the leaſt meaſure of grace that he hath wrought in his people, *Hee hath wrought in us that which is well pleaſing in his ſight*, Heb. 13. 21. *Let us have grace, whereby wee may ſerve God acceptably*, Chap. 12. 28. *I exhort you by the Lord Ieſus, that as yee have received of us, how yee ought to walke, and to pleaſe God, ſo you would abound more and more*, 1 Theſſ. 4. 1. *You pleaſe God, now labour to pleaſe him better, walke as Chriſt walked*, 1 John 2. 6. *So ſhall you grow in favour with God and man as he did, and be able daily to doe his will more and more, as ſtrength and wiſedome increaſeth*, Luke 2. 52. *And at length with* Daniel, *be a man greatly beloved*, Dan. 10. 11. *And with* Mary, *highly favoured*, Luke 1. 28. *Being full of faith*, Acts 6. 5. Now it is not God that changeth in his love, but the change lies in us, for Gods love is infinite in greatnes like himſelfe, ſo that no creature being finite, is able to containe this infinite love of God, it is like the Ocean Seas, nothing is able to contain it but himſelf, & al the creatures are but as ſo many veſſels of ſeveral ſizes caſt into this Ocean, and every one receives his meaſure, but the beaſts and fowles are not able to receive ſo much as men, nor men before converſion, being dead in ſin, and having no hand of faith to receive it, as he that hath a new life infuſed into him, and the hand of faith given him, whereby he is made more capable to receive a greater meaſure, nor he that is but in part ſanctified, and having the burden of ſin upon him, as he that is wholly ſanctified, and freed from all ſin, and ſo as faith increaſeth, wee are more able to receive this infinte love of God, and ſome have fiue Talents, ſome but two: now if God make ſome creatures more capable to receive, and then beſtowes more of this infinite love upon them, this muſt needs bee agreeable to what God purpoſed to beſtow on them from all Eternity: Againe, ſome to whom God hath purpoſed to beſtow leſſe, yet they may haue it in actuall poſſeſſion ſooner than thoſe to whom God hath purpoſed

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to bestow more, saith *Paul*: *Andronicus* and *Junia* were in Christ before me, *Romans*, 16. 7.

Yet *Paul* I suppose did soon exceed them, and so the last became first, for hee was not behind the very chiefest Apostles: he did improve his talant more then they all, yet while he was a persecutor, a blasphemer, and injurious, then I say *Andronicus* and *Junia* were more beloved then he, because his graces lay in the purpose of God, and they had it in actual possession. *again*, Christ chides some for their little faith, *Mat.* 14. 21. *And others he highly commends for their great faith*, Mat. 8. 10. 15. 28. Some are more carnall then spirituall, yet babes in Christ, 1 *Cor.* 3. 1. *Heb.* 5. 12. *But herein is my father glorified, when we bear much fruit*, John 15. 8. Rom. 4. 20. Christ himself, the more he grew in strength and wisedome, the more able was hee to perform the work of Mediator-ship, therefore as he encreased in strength and wisedome, he encreased in favour with God and men. *Luke* 2. 52. because then he was able to do more, both for God and man: Thus the greatest vessel being cast into this ocean recovereth the greatest measure of this infinite love of God: Again, the love of God is also eternall, like himself, and God hath made some creatures eternall, to keepe their measure that they have received, for ever, whereas other creatures are mortall, and not able to keep that measure of love which they have received for ever, because the vessel wil decay, and so that love which they received, returns back into the ocean, where it was before the creation, and for those Angels that were made eternall vessels, and yet careless to keep their measure of love which they had received: *They shal suffer eternally the losse of this infinite love of God*, Jude 5. And the rest that did not sin, were established by Christ, but for man, all sinned, and came short of the glory of God: the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that beleeve, *Gal.* 3. 22. *All were under the curse, and might justly have suffered eternally with the reprobate, had not Christ redeemed us from the curse*, Gal. 3. 13. *And he prepared this broken vessel to make us meet for our Masters use*, 2 Tim. 2. 20. 21. *For this is the wil of God, even our sanctification, and that we should know how to possesse our vessels in sanctification and honour*, 1 Thes. 4. 3. 4. But God did not impart this infinite love into these vessels, before they were, and that actually from all eternity. Again, they alleadg that place in *Ezek.* 16. 6. 7. 8. 9. That the Lord saith: *When I passed by thee, I saw thee polluted in thine own blood, now when I looked upon thee, behold thy time was the time of love*: I answer first, God doth not say in that time, that he looked upon that polluted sinner, that he loved her, but thus; *Behold thy time was the time of love* that is, thy time of effectual calling out of the state of sin, into the state of grace by true faith and repentance and reformation: *Thus not my time when I saw thee polluted, but thy time when thou art washed and cleansed, that was the time of love*, for saith the Lord: *When I saw thee polluted, I said unto thee love, yea when thou wast in thy blood, I said unto*

thee

thee live, verſ 6. Now this was ſuch a powerful voyce, as when hee ſaid in the creation, *let there be light, and there was light*, or ſuch a voice, by which Chriſt raiſed up dead *Lazarus* to life, *Iohn* 11.44. For marke, *I cauſed thee to multiply as the bud of the field, thou art encreaſed and waxen great, and thou art come to excellent ornaments, whereas thou waſt naked and bare*, verſ. 6. *This was the time of love*, verſ 7. *For thoſe ornaments was the righteouſneſſe of Chriſt to juſtifie her*, for ſaith he, *I ſpread my skirt over thee to cover thy nakednesſe*, verſ 8. Yea, ſhe had the grace of faith wrought in her, whereby ſhe was capable to enter into Covenant with God, and ſo ſaith he, thou becameſt mine, *verſ* 8. After this ſhe declared her ſelf to be waſhed with the water of ſanctification, and adorned with all thoſe graces following, *verſ*. 9.10.11.12.13.14. Then was ſhe actually loved of Chriſt: but this will not prove, that the elect are actually loved of God from all eternity; For when God actually loves a man, *He draws that man by thoſe cords and bands of love to him againe*, Hoſ.11.4. *We love God, becauſe he firſt loved us*, 1 John 4.19. *Love is a bond of perfectneſſe*. Coloſ.3.14. But this could not draw us before we were, the love of God is ſhed abroad in your hearts by the holy Ghoſt, *Rom.* 5.5. But he that hath no bowels of compaſſion toward his brother, how dwelleth the love of God in him, *Iob.* 3.17. *Now keep your ſelves in the love of God thus, of ſome have compaſſion, and others ſave with fear, pulling them out of the fire*, Jude 21.22.23. But was *Paul* ſuch a one before his converſion, when he made havock of the Church of God, and breathed out threatning and ſlaughter a gainſt the Diſciples of the Lord, did this love of God dwel in him then, our heavenly Father wil give his ſpirit to them that aske him, *Lu.* 11.13. But can they aske him before they were? *While* Peter *was yet ſpeaking, the holy Ghoſt fel on them which heard the word*, Acts 10.44. Then was this actually done in Gods decree, or did the holy Ghoſt dwel in *Paul* before converſion, by working or acting grace in his heart, or was he then led by the ſpirit of God into all truth, *Iohn* 16.13. When he perſecuted and made havocke and breathed out threatning and ſlaughter againſt the Saints of God, was the love of God then ſhed into his ſoule, or did he then love the Saints of God, when he ſo thirſted for their blood, it is true, he then loved them, as the wolfe doth his prey: But the true love of God, is the infuſion of that grace of love into their ſoul, which both knits them to God, and to his people, but this could not be before their converſion, then ſure it was not before their being. When God infuſeth the graces of his ſpirit into the ſoule, by thoſe graces he ſanctifies it, and theſe are not the cauſes of our ſalvation, but they are a part of it, as the firſt fruits of that harveſt, *Rom.*8.23. *Iam.*1.18. And the earneſt of that bargain: *He hath given unto us the earneſt of his ſpirit*, 2 Cor.5.5. *After that ye beleeved ye were ſealed with that holy ſpirit of promiſe, which is the earneſt of our inheritance*, Epheſ.1.13. 14. Meaning the graces of Gods ſpirit, *Mat.* 7.11. Compared with *Luke* 11. 13. Therefore the promiſes commonly run, and are made to them that are ſanctified

fied, and seldome or never to them that are justified, because the perfecting of sanctification is the last work, and brings us into ful happinesse to al eternity, then imputed righteousnesse ceaseth, and faith ceaseth, and prayer ceaseth, and the intercession of Christ ceaseth, but the righteousnesse of sanctification that is begun is us here, being purchased by Christ also, and wrought by his spirit in us that abideth with us, to all eternity, for it is eternal life begun in us, then what a miserable delution is that which speaketh evil of that eternal life that is begun within us, saying, what have we to do with that dungy durty duties of sanctification, we thank God through Jesus Christ, we have nothing to do with them: these are workes for horne-book Christians, but let me tel them, that the promise of heaven and happinesse, is only made to holinesse: *Blessed are the pure in heart, for they shall see God*, Mat. 5. *And without holinesse, no man shall see the Lord*, Heb. 12. 14. Again, *Heaven is the inheritance of them that are sanctified*, Acts 20. 32. *But no unclean thing shall enter into it*, Rev. 21. 27. Now all the persons in Trinity may be said to sanctifie us: *To them that are sanctified by God the Father*, Jude 1. *I am the Lord that doth sanctifie you*, Exo. 31. 13. Levit. 20. 8. 21. 8. *The very God of Peace sanctifie you*, 1 Thes. 5. 23. *God the father sanctifies us, by giving his son to purchase it for us, and by sending the holy Ghost to worke it in us, and by hearing and granting those petitions which are moved in us, by his own spirit*, Rom. 8. 26. Secondly, God the Son is said to sanctifie us, first by the purchase that he gave for it, he hath washed away our sins in his owne blood, *Rev.* 1. 5. *The blood of Christ doth purge your consciences from dead workes to serve the living God*, Heb. 9. 14. Secondly, by his ordinances, the word and Sacraments: Christ gave himself for his Church, that he might sanctifie it with the washing of water by the word, *Ephes.* 5. 26. First by the word, in shewing us our sins by it, and also our duties, and begetting faith in us by it, whereby wee have both knowledg of, and power to do these duties, and to refraine those vices discovered by it, and also by the Sacraments, by strengthning and encreasing faith, & all other graces in us. Thirdly, *We are sanctified by the spirit of God*, 1 Cor. 6. 11. 2 Thes. 2. 13. Now as the Father works by the Son, and the holy Ghost, so the holy Ghost workes both from the Father and the Son, therefore it is said: *Your heavenly father wil give the spirit to them that aske him*, Lu. 11. 13. *The Father shal give you another comforter*, John 14. 16. And saith the Son: *If I go not away, the Comforter will not come unto you, but if I depart, I wil send him unto you*, John 16. 7. Now saith the Apostle: *He saved us by the washing of regeneration, and renewing of the holy Ghost, which is shed on us abundantly, through Jesus Christ our Saviour*, Tit. 3. 5, 6. The spirit of God sanctifies by changing us into the same image from glory to glory, that is: *From the glory of grace begun, to the glory of grace perfected*, 2 Cor. 3. 18. *And by leading us into all truth* John 16. 13. This is done by inward motions and comforts, encreasing that, which he before infused into us.

Again

Again, it is said, that faith sanctifies, that they may receive forgivenesse of sins, and an inheritance among them that are sanctified by faith, *Act.* 26.18. Purifying their hearts by faith; *Act.* 15.9. When faith takes hold and receives the blood of Christ, and makes it ours, so it justifies us, as an instrument or a hand laying hold on Christ the justifier; But as faith works by love, *Gal.* 5.6. And stirs up all other graces in their lively motion, so it sanctifies us, when it makes us love God unfainedly, and stirs up a lively hope that maketh not ashamed, and fear to offend God, and care to please him, and a zeal for his glory, humility, & self denyall, mortifying sin, and a chearful walking with God in all holy obedience: thus faith may be said to sanctifie, and although other graces were infused into us by the spirit of God, as wel as faith, yet when faith acts them, and stirres them up in their lively motion, this second working may be called the fruits of faith, because they are acted and encreased by it instrumentally, although the graces themselves are all the fruits of Gods spirit wrought in us, *Gal.* 5.22. But our *Antinomians* are strangers to this kind of working, for they will have the spirit of God to do his own work, and they must be as empty trunks for it, and as dead stones, without life or motion, yea their faith they so much boast of, must be but a spectator to look on, their love must free them from obedience, and their faith is without labour, but faith *Paul*; *Remembring without ceasing your work of faith, & labour of love*, 1 Thes. 1.3. Heb. 6.10. Again, the Saints are not rewarded according to the righteousnesse of Christ imputed to them, for then they should bee as high in glory as Christ, yet I grant that to be the cause of our salvation, but we are saved according to the measure of our sanctification that is wrought in us by the spirit of God: neither are the reprobates rewarded according to the imputation and guilt of originall sin, although that was the cause of damnation, for then all should be tormented alike: but they are rewarded according to their actual sins committed in their own persons: *For he that treasureth sin, he treasureth up wrath against the day of wrath*, Rom. 2.5. There are degrees of torments in hel, as there are degrees of sin here: *A wicked mans heart gathereth iniquity to it self*, Psal. 41.6. Now he that gathereth most sin here, shall have the most torment hereafter, for so he treasures up wrath against the day of wrath: *Evill men and seducers waxe worse and worse*, 2 Tim. 3.13. *Then these that for a pretence make long prayers, when they intend to devour widdowes houses, such shall receive the greater damnation*, Mat. 23.14. And some have more means to prevent sin then others: *Therefore it shalbe easier at the day of judgment for* Sodom, *then for* Capernaum, *and for* Tyre & Sidon *then for* Chorazin & Bethsaida, *Mat.* 11.22.24 Again, some their sinnes are as gnats and moats, and some are as huge as beames and cammels, *Mat.* 7.14.23,24. *Therefore some shalbe beaten with many stripes, and some with few stripes*, Lu. 12.47.48. For he shalbe punished more that sins against knowledge and conscience, against counsel and admonition, against promises and Covenants, and under the means of grace, and cleare sun-shine of the

Gospel, then he that sins through much weaknesse and ignorance, and beset with strong temptations, and without the means of grace, and without admonition or counsel to the contrary, the former shall certainly be punished more then the latter, of these: Again, some, their sin is more scandalous then others, being in some eminent place in the world, whose example doth much hurt to others, saith the Lord: *Thou makest the enemies of God to blaspheme*, 2 Sam. 12. 14. This being against much mercy, shall be punished more then he that hath not received so much, as being in a mean place, and not taken notice of, his sins being more private. Again, he that goeth on in sin 30, or 40 years, shall be punished more then he that dyeth an Infant: *Yea an untimely birth is better then he*, Eccles. 6. 3. It is some mercy to a reprobate to be taken away in his youth, for the longer he lives here, the more he encreaseth his torment hereafter, his going on in sin, is a bringing fuell daily to that unquencheable fire.

So likewise there are degrees of glory in Heaven, as there are degrees of grace here, *For every one shall receive according to his owne labours*, 1 Cor. 3. 8. *For God will render to every man according to their works*, Psal. 62. 12. Now mans works or labours differ in their goodnes; First, in their kind, some are imployed in curing bodily diseases, and some are imployed about curing of soules; now this latter is a more noble work, than the former, and rewarded accordingly; *For they that are wise, shall shine as the brightnes of the firmament, but they that turne many to righteousnesse, shall shine as the Stars*, Dan. 12. 3. Now as the stars exceed the firmament in glory; so those that are imployed in the curing of soules, exceed in glory, those that have beene imployed about the diseases of the body: Again, the labours of the righteous differ in the manner of performance, some are done with a greater love, and a greater zeale, and a greater care, and conscience to discharge their duties, and some with lesse love, zeale, care, and conscience to discharge their duties; now the former shall receive the greater reward, for so it is promised, *Every one shall receive according to his owne labours*, 1 Cor. 3. 8. Againe, they differ in their measure; *Some labour but one houre, & some beare the burden and heat of the day*; and some have better imployed their talent, than others, *for some have gained ten more, and some but five more*, Luke 19. 16. 18. *So answerable, was their glory*, ver. 17. 19. But suppose they object and say, *those that wrought but one houre in the day, and those that bore the burden and heat of the day, every man had his penny*, Mat. 20. 10. Here I might give an answer to this, as some have done, and say, this peny is to be understood *Cæsars* coyne for substance, and not for quantity, as, *when Christ called for Cæsars coyne they shewed him a peny*, Mat. 22. 19. As well they might have brought a shilling, if it was of *Cæsars* coyne, but I have not liking to this answer, for *when the last received a peny, the first supposed that they should have received more, yet they likewise received every man a peny*, ver. 10. So that the quantity being equal to those that wrought but one houre, is the thing that offends them: Againe,

gaine, some it may be will answer, that such a one as *Paul*, coming into the vineyard but one houre, might doe as much work in that houre, as others that had laboured all the day, and so receive all alike; but this I waive also, knowing that the most labouring Christians many times are as long and sometimes longer in the vineyard of Christ, than those that have been something remisse, and therefore in reason should have a greater reward, *yet not for their work, but according to their work*, Psal. 62. 12. But these answers I approve not, for in the Chap. before, *Peter* said unto Christ, *Behold, wee have forsaken all, and followed thee, what shall wee have?* Christ answered, in this world an hundred fold, that is, a sufficiency of outward things, such as they had forsaken, and this Parable comes in as a reason of it; *For the Kingdome of Heaven is like unto an Householder, which went out early in the morning to hire Labourers into his vineyard, and some agreed for a peny a day, and some stood in their Lords courtesie*, Mat 20. 1. 2. 4.

Now this vineyard is the spirituall Kingdome, or Church of Christ, and this peny, is to be understood all outward things, and this day, is to be understood the time of our life in this world; now the Apostles left their possessions, and so did many more, *neither said any of them, that ought of the things that he possessed, was his owne, but they had all things common*, Acts 4. 32. Now these went into the spirituall Kingdome, or Church of Christ, never so much as minding these outward things, but cast themselves wholly upon their Lords courtesie, although they take a journey all the world over, and provide *neither gold, nor silver, nor brasse in their purse, nor scrip for their journey, neither two coats, neither shoes, nor staves, for the workman is worthy of his meat*, Mat. 10. 9, 10. *In like manner the seaventy disciples were sent out*, Luke 10. 3. 4. 7. *Thou shalt not muzzle the oxe that treadeth out the corne, the labourer is worthy of his hire*, 1 Tim. 5. 18. *But doth God take care for oxen*, 1 Cor. 9. 6. *And will he not take care for those that labour in his vineyard, that they shall want nothing that is good for them*, Psal. 34. 9. 10. Especially those in the first planting of the Gospell, who left their Trades and callings, as *Paul* saith, *But wee will give our selves continually to prayer, and to the ministry of the word*, Acts 6. 4. But now it is not required that we should leave our possessions, Trades, and callings when wee enter into the spirituall Kingdome, or Church of Christ, only our heart should not be set upon these things. So then all that can be gathered from this Parable, is this, those that enter into the spirituall Kingdome, or Church of Christ, *their outward peny for the day of this life shalbe all alike, there is no sort of men that have any promise for more of outward things, than other men*, Eccles. 9. 2. But what is this concerning the glory of Heaven? saith *Paul*, *There is one glory of the Sun, and another of the Moone, and another glory of the Starrs, for as one starr differeth from another in glory, so also is the resurrection of the dead*, 1 Cor. 15. 41. 42. So the Saints of God, they that have done most, and in the best manner, being acted by the strongest Faith, and with the purest aimes at the glory

of God, they shall receive most of God, *For the Lord will render to every man according to his work*, Psal. 62. 12. *Blessed are they that dye in the Lord*, one reason is, *because their workes follow them*, Revel. 14. 13. *The Lord will give both grace and glory to them that walk uprightly*, Psal. 84. 11. *He giveth more grace to the humble*, Jam. 4. 6. Thus you see they that most, and best improve their Talent of grace here, shall have both more grace here, and glory hereafter, therefore the workes of Sanctification are well-pleasing to the Lord in a justified person, and the more Sanctification wee have here, the more glory wee shall have in Heaven for ever, for what is the glory of Heaven but the perfection of sanctification which is begun here, and the grace of Sanctification is nothing else but glory begun, therefore the Apostle in that golden chaine of grace, he puts glorified, in the place of sanctified, *Rom.* 8. 30. *He that believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death to life*. John 5. 24. *It is eternall life to know God to be the only true God and Jesus Christ whom he hath sent*, Jo. 17. 3. and this knowledge is in all beleivers; So then I conclude, he that most increaseth in grace here, must needs increase his glory hereafter. Yet this hinders not the Spirit of God, from being both the Author of grace and glory, and the degrees thereof, for this sanctification is that work of grace, wrought by the Spirit of God in beleevers, which adornes them, and makes them fit Temples for himselfe to dwel in, he infusing grace into them, makes them all glorious within, *Psal.* 45. 13. This work is done onely by the Spirit of God in the first infusing of it, and we are more passive in the worke, but we improving that Tallent, and growing in grace as we are commanded, 2 *Pet.* 3. 18. *In this we are labourers together with God*, 1 Cor. 3. 9. And so doing, we may both increase our grace here, and glory hereafter. This Sanctification, or work of grace that is wrought in the soule, differs both from inherent righteousnesse, and from imputed righteousnesse; for inherent righteousnesse is that civill justice that we have by the light of nature, which is bred and borne with us, and cannot properly be called grace, but nature; *The Gentiles do by nature, the things contained in the Law, which shewes the work of the Law, written in their hearts*, Ro. 2. 14, 15. This was not infused into us, but growes from naturall principles. But the righteousnes of Sanctification, is that worke of grace infused into us by the Spirit of God, as clean water that is poured into a stinking vessel, which doth something corrupt the scent of it, & takes off that sweet savour that should ascend up into the nostrils of God, so that we dare not appeare in the presence of God, at his seat of justice, having nothing but this upon us, yet in its proper place, is well-pleasing to the Lord, as I said before; *For he hath wrought in us that which is well-pleasing in his sight*, Heb. 13. 21. But if wee should presume to put this righteousnes of Sanctification, in the the place of justification, and so stand before Gods Tribunall Seat, having onely this, it would be as *filthy rags, and as a menstruous cloth*, Isa. 30. 22, & 64. 6. and could

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not justifie us in the sight of God.

Now imputed righteousnesse, is that holinesse of the humane nature of Christ, which is without us, and remaines onely in Christ, and therefore it is pure, and cleane in the sight of God, as the water in the Fountaine; In this alone, we dare appeare in the presence of God, and by this perfect righteousnes of Christ, without us; the defects of our Sanctification in our owne persons, is covered, so that now our works of Sanctification are accepted, and all our failings are made up by that perfect regheteousnesse which onely remaines in Christ, and imputed unto us, and all our sins are imputed to him, so long as we carry about with us this body of sin, Christ makes intercession for all our failings, till *this mortall, shall put on immortality, and this corruption, shall put on incorruption, and we by death, bee freed from sin*, Rom. 6. 7. Then shall this imputation of Christs righteousnesse cease, and we shall be fully, and perfectly sanctified in degrees, and this shall bee our glorification, and our happines to all Eternity, when all defects, and weaknesses shall be done away; *This shall be the honour of all the Saints*, Psal. 149. 9.

Thus you see, that God did not actually love his people from all eternity, if wee look beyond the Creation, it was but intentionall, or a purpose to love them, and when *Adam* was created, then God loved him as the principle of his creatures, and after the fall before conversion, God onely loves that workmanship of his in man that is left since the fall, and after conversion, as his owne child, yet but in part sanctified, and in heaven as wholly sanctified: Again, some have more grace here, than others, and shall have more glory, than others, and therefore more beloved, than others, yet the change lies onely in us, and not in God, *For there is no variablenesse with God, neither shadow of turning*, James 1. 17. *Christ is the same yesterday, to day, and for ever*, Heb. 13. 8. And saith the Lord: *I change not, therefore the sons of* Jacob *are not consumed*, Mal. 3. 6. But as al the creatures differ in their goodnesse, so every one receives his measure of the love of God: take the creatures in their first creation, yet then God did not love a dog, so wel as he loved a man, nor the foules of heaven as the Angels of heaven.

If this were well observed, it might be sufficient to convince them of another grosse errour that was then defended against me, & stil they hold the same, which is this: After a man is converted, he is as dead as before, even as dead as a stone, and all his actions in themselves, as they came from him, are as bad as the works of the devill. They being empty trunks for the spirit of God to move in personally, as they say, without any change of the man, therefore after conversion, they are as dead as before, and only those works that the spirit of God doth alone by himself in them, are good, but for those that the spirit of God doth by us, those they say, are as bad as the works of the Divell, as for example: Suppose the spirit of God shal move us to the duty of prayer, or any other duty according to his wil, this motion they grant to be good; but when we receive this motion by faith and perform this duty that we are moved to doe, this say they, is as bad as the

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work of the Devil? And when the spirit of God moves us, and drawes us, this is good: *But when we run after him, as the Spouse saith, Cant.* 1. 4. This is no better then the work of the divel, and when the spirit of God perswades us that our sins are forgiven, and that we are in Covenant with God, reconciled in Christ, this they say is good: but when we receive & take this by our faith; This say they, is as bad as the work of the divel: and so when the spirit of God pronounceth us just, that is good: but sanctification whereby we declare our selves just, that is as bad as the work of the Divell. Again I answer, if it were possible to separate the works of faith in a beleever, from the works of corrupted nature, then this might be true; Yet I grant, that their failings and sinful actions, as *Davids* adultery, & *Peters* denying of his Mr. these were the works of corrupted nature, because the divel was the Author of them: But there repentance and reformation was not the workes of corrupted nature, then it appeats to me, that all their actions were not so bad as the works of the devill: neither was *Pauls* preaching so bad as his persecuting and blaspheming before conversion? For when a child of God is in the way of obedience, although his actions are not perfectly good, yet they are not without some goodnesse in them, being acted by faith, and regulated by the word of God, and tend to his glory; Such actions cannot be before conversion, neither are they to be found in devils: nay the very sins of Gods people are not so bad as they were before conversion, as the works of the divel: *For the spirit lusteth against the flesh, that they cannot sin as they would*, Gal. 5. 17. Again: *The life of a beleever is by faith in the son of God*, Gal. 2. 20. *The just do live by their faith*, Hab 2. 4. Neither can they live without it: *So then they cannot sin as before, because the seed of God remaineth in them*, 1 John 3. 6. 9. *And the spirit of God leadeth them into all truth*, John 16. 13. *And the spirit of God dwelleth in them so, that if the Divel tempt them to sin, greater is he that is in you, than he that is in the world*, 1 John 4. 4. *And if the world tempt us* (saith Christ) *be of good cheare, I have overcome the world*, John 16. 33. *And we are borne of God, and we have faith, and this is the victory by which wee overcome the world, even our faith*, 1 John 5. 4. *And if the flesh would sin, the spirit lusteth against the flesh, that we cannot doe those things we would*, Gal. 5. 17. Then are Gods people as dead as before, and all their works as bad as the works of the Divell; Againe, *we are made living stones, and built up into a spirituall house, and we are an holy Priest-hood to offer up spirituall Sacrifices, acceptable to God by Jesus Christ*, 1 Pet. 2. 5. *But the sacrifice of the wicked is abhomination*, Pro. 15. *And their praier also*, Pro. 28. 9. And we are made new creatures, and cast into a new mould of Doctrine, and led by another Principle, which made *Peter* say, *We cannot but speake the things that we have heard and seen*, Acts 4. 20. *We doe not obey by constraint, but willingly*, Phil. 14. *Thy people shall be a willing people in the day of thy power*, Psal. 110. 3. So that although wee bee changed, and our heart set upon another object, yet wee goe on freely, the will being changed,

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wheels all parts of body and soule, as a willing instrument in the hand of Christ, *who is the author and finisher of our faith.* Heb. 12. 3.

Then although we had no hand in the first infusion of grace, but were meere passives in the worke, yet when the new life of faith is put into us, and we made living stones, then we are labourers together with God, & that salvation which he hath begun, we worke it out with feare and trembling, and increase our talent of faith by trading, and so shalbe our salvation hereafter in greater glory, as I shewed before; *For it is our onely busines here to improve our Talent,* Luke 19. 13. *And to grow in grace,* 2 Pet. 3. 13. And the strongest Christians must say with the Apostles, *Lord increase our faith,* Luke 17. 3. Then sure our workes are not so bad as the works of the Divel, neither are we as dead as a stone, if we sin after grace is given, it is either through some weakness, or in some passion, or through the violence of some temptation, for there is an inward principle flat against it; *Then eat thy bread with joy, and drinke thy wine with a merry heart, for God now accepteth thy works,* Eccles. 9. 7. And so I leave the reader to judge, whether the actions of Gods people, be as bad as the works of the Divell, and themselves as dead as a stone. Againe, my Opposite at that time maintained against me, that God was the Author of sin, for (saith he) murder is a sin, yet God commanded *Abraham* to slay his Son, and deceit and robbery are sins, yet God gave way to Israel to rob the *Egyptians,* Exod. 3. 21. And who gave *Jacob* for a spoile, and *Israel* to the robbers, did not the Lord? *Isa.* 42. 24. And lying is a sin that shuts out of heaven, yet God sends the Divel to be a lying spirit in the mouth of *Ahab's* Prophets, and the Lord stird up *David* to number the people, 2 *Sam.* 24. 1. And wee pray that Christ may not lead us into temptation.

To these I answer, that God is above his Lawes, and doth whatsoever hee pleaseth; *I know that the Lord is great, our Lord is above all Gods; whatsoever the Lord pleased, that did he, in heaven and in earth, in the sea, and in all deepe places,* Psal. 135. 5. 6. If he adde a new commandement upon some speciall occasion, *who can take away, who can hinder him? or who will say unto him, what dost thou?* Job 9. 12. *Why dost thou strive with him? he giveth no account of his matters,* Job 33. 13. Then how dare these men call God to give account to them? *Nay but o man, who art thou that replyest against God?* Rom. 9. 20. *Shall he that contendeth with the Almighty, instruct him? he that reproveth God, let him answer it. Wilt thou disannull my judgment, wilt thou condemne me that thou mayst be righteous?* Job 40. 2. 8. Then what if God was pleased to try *Abrahams* faith? *Heb.* 11. 17. Must they harbour ill thoughts against God? *Touching the Almighty, we cannot find him out,* Job 37. 23. Oh the depth of the riches, both of the wisedome and knowledge of God! *How unsearchable are his judgments, and his wayes past finding out?* Rom. 11. 33. Then what if God permit the Divel to be a lying spirit, he did not infuse lies into him, but as a just

Judge upon *Ahab* that would not heare the Prophet of God when he spake the truth, he is now punished by them that speake lies; And so was *Iacob* given to the spoile, and *Israel* to robbers, not by infusing the sinne of theft into those that robbed and spoiled, but as a punishment of some sin in *Israel*, abusing those creatures, either to pride or drunkennes, gluttony or whoredome, or some way or other, for commonly, the sin may be seen in the punishment, certainely some way or other they sinned with those creatures, that the Lord in justice caused them to be taken from them, and because the Egiptians were so cruel to *Israel*, the Lord by his over-ruling providence, who hath the hearts of men in his owne hand, therefore he can easily make these enemies to be at peace with those that please him, *Pro.* 16. 17. So that he gave them favour with the Egiptians to lend them jewels, and other needfull things for their use, and then the Lord brought them out of that Land, that they could not restore them againe; now this was no sin, because they did obey the revealed will of God, both to borrow, and to goe away with them; now actions are not first evill, and then God is offended with them; but when God is offended with them, then those actions become evill; as on the contrary, actions are not first good, and then approved of God, but first approved of God, and then good, because he approveth them: Againe, God hath hedged his people about, and Christ prayes God to keep them from the evill, *Iohn* 17. 15. But if they grow wanton of Gods protection, and sleight the prayer of Christ, and be remisse, and careleſse to please God in all things, what if God withdraw his protection from them, and so they fall necessarily into sin and misery, must God be blamed for it, who shall bind him to keep them from sin and misery? he gave them power at the first to stand, and they prodigally lost that power, now, must God be bound to supply prodigals at their pleasure? they have carelesly wasted that which they were trusted with already; now I suppose, they themselves would not still supply a prodigall whom they have much trusted already, and he takes no care to keep, nor to improve any thing, but spends all that comes into his hands; then why should God be blamed for not doing that which they would not doe themselves? Againe, God knowes how to bring good out of evill, and he can make the very falls of his people to be profitable unto them, so that all things shall worke for their good, yea their very sins; as we read of many failings in *David*, before those great and foule sins of murder and adultery, but those falls gave him cause to see his weaknesse, and feeling the smart of it in his conscience, he ever walked more watchfully afterwards; and so *Peter* was full of failings before that he fell into that great sin of denying his Master, with cursing and swearings, but that so pierced his heart with griefe and sorrow, that it stirrd up more carefulnesse to please God, and feare to offend him, than before, so that we read not of so many of his failings after that, as before; nay after this (saith he) must we obey God, or men? judge yee, he that denyed Christ through feare of men, now *he cannot but speake the things which*

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but hath seen and heard, Acts 4. 19. 20. & 5. 28. 29. So then God may have a hand in sin as it is an action, and yet be cleare from the defilement of it, as also he is the Author of all actions, and yet not the Author of that sin that cleaves to, and defiles those actions; as a man is the cause why his horse moves, yet if he move lamely, that is from himselfe, no sin can be committed without God, hee hath a hand in all sin, and yet no sin can cleave to him. Oh the infinite holinesse of our God! *Ioseph's* brethren sold their brother into Egypt, yet (saith he) you did not sell me, it was the Lord that sold me hither; now they sinned through malice to their brother, and through envy to prevent the accomplishment of his dreames, this was their end in it why they sold him, but God did mercy to him, and them, and their posterity, to save much people alive, *Gen.* 50. 2.

And the Jews crucified Christ, yet (saith *Peter*) you have done but what God determined should be done, *Acts* 4. 28. But they sinned in murdering him without a cause unjustly, and all to satisfie their lust and malice upon him. But God saw that his death was just, when he tooke our sins upon him by imputation, and so condemned him for the same, yet not ayming at that end which they did, to satisfie his malice, but in his great mercy to his Church and people, to save their soules eternally.

Thus God by his over-ruling providence, can make the wrath of man to praise him, and the remainder of wrath will he restraine, *Psal.* 76. 10. Like a wise Phisitian, who is able to make a soveraigne medicine of ranke poyson; he can handle sin, and he can make good use of sin, and yet be free from the guilt of it; for in him we live, move, & have our being, so that the hand that is stretched out to slay another, could not move without the Lord, and yet he is clear from the sin of murder; for no action in it selfe is a sin, for God is the Author of it, but the sinfull intent of the heart makes it to be a sin, and this was infused by the Divell, and not by the Lord. Then let us say with *David*, *Against thee only have I sinned, and done evill in thy sight, that thou mayst be justified when thou speakest, and cleare when thou judgest*, Psal. 51. 4. *O Lord righteousnes belongs to thee, but unto us confusion of faces*, Dan. 9. 7.

But these men speake rightly of themselves, out of their owne mouthes they may justly be condemned, being as they say, as dead as a stone after conversion, and all they have to doe, is but to let the spirit of God doe his owne workes in them, and by them, so that their best works as being acted by them, are done; But as we move a stone, so the spirit of God moveth them by their owne confession, and still they are as dead as a stone, and their best works are no better than the workes of the Divell.

Againe, if they sin, they say the spirit of God is the Author of it, for they are as dead as before, even as dead as a stone, and therefore alas they cannot sinne of themselves, but as he leads them, neither can they have any thought of sin, but as he infuseth it; As if a sword kill a man, must we blame the sword, or the man;

So if the spirit of God take and move them to doe some sinfull action, must they be blamed who are as dead as a stone, or the spirit of God that moveth, & imployeth them about that sinfull action.

Oh the horrible Blasphemy of these men against the pure and blessed spirit of God, now in this cleare and glorious Sun-shine of the Gospell of Jesus Christ! how neere doe these men come to that unpardonable sin? Let the judicious and godly Reader judge, that yee may the better *marke them which caused divisions and offences contrary to the Doctrine which yee have learned, and avoid them; For they that are such, serve not the Lord Iesus, but their owne belliest, and by good words, and faire speeches, deceive the hearts of the simple*, Rom. 16.17.18.

These things are the substance of that disputation which I had with some of them so long agon, and still they hold the same errors that *Eaton* raked out of the dunghill of former Heretiques, and now they are wrapped up in that sweet honey-combe, that they may the better goe downe to poyson their soule, which is the end for which the father of lies doth imploy them while they are in his service.

An answer to certaine cavils made against my Book, Intituled (A short view of the *Antinomian* Errors) *by some of them, and sent to me in two letters, in the name of* John Walker, *but I know none such.*

MAster *Walker*, I have received your Letter, in which you make many cavils against my Booke, intitled (*A short view of the* Antinomian *Errors*) you say that I have trimm'd up those fine Tenets in tearmes of my owne, and given them a name at my pleasure, with a promise of conviction, which are but so many lies in the Front of it: For first have I trimm'd them up, or whether have I not rather stripped them naked to the eternall shame of the Authors of them; and are they my tearmes, when as the Authors of them have owned them before that grave and worthy Assembly of Divines in my hearing, and many hundreds more, and did I give them a name? no, they were called *Antinomians Errors* before you were borne, onely they lay a while in the privy, or house-of-office, till *Eaton* began to root among the dung for some sweet odour, and he conceived some of it to be very sweet, and pleasing to his pallat, and so hee kept it by him; and when he was gone and left an ill savour of his dung behind, yet some there was that made much of this dung, in speciall one Mr. *Lanchester*, he put in the presse, and squeesed it, and presently in his conceit it was so sweet as the honey-comb; then *Crisp* he got a scrop, & away went he like the snuf of a candle I should here have told you how it poysoned *Shaw*, so that now he is become a professt enemy of Jesus Christ & how young *Gray* was taunted & the Lord in mercy to his Church, smote him that he died. Thus some were restrained by imprisonment and some smitten to death, and others turned professed enemies of Jesus Christ, yet now there is sprung up three or foure in their stead, whom the Father of lyes hath

hath found for his purpose, one *Simpson* a child, whom he saw began to scorne the judgment of our grave Divines, fits his tooth in this thing, and *like a child is carried about with every wind of Doctrine*, Ephes. 4. 14. Then he finds out *Randall*, that loves his sack-bottle better than the eternall Law of God, and instead of feeding the soules of his hearers, he fils their bellies with sack, especially the younger sort, who come from him to their Father, and make him let them in at one or two a clock in the night, and he not knowing what is become of them, they tell him saying, O Father, I have beene with Mr. *Randall*, and we have had as much Sack as our bellies could hold; This man walking in the spirit of falsehood and lies, *will prophesie of wine, and of strong drinke, then he shall be the Prophet of this people*, Micah 2. 11. *He will prophesie smooth things, and deceits as they would have him*, Isa. 30. 10. Then the Diver fought for a third, and found one *Battey*, who loves their tenets dearly, and he will bee licking when their lips drop of that hony-combe, and he hath a place of residence for greene aprons to come for satisfaction, unknowne, or at least unliking to his wife. I proceed, you say that I promise you a conviction, but you doe bely me, for I will not take upon me to convince stubborne hearts, and obstinate sinners, yet I say, if this were well observed, it might convince them, *Page* 2. But if any receive any profit, benefit or satisfaction, let them give God the praise. Now for the five tenets; First, you say you are justified in the sight of God before faith, or calling, and yet you say that I grant that the righteousnesse of Christ was purchased for all the Elect, as well before the comming of Christ in the flesh, as afterward, but you leave out vertually for believers; for (saith *Paul*) *We which have believed, do enter into rest*, but as for others, the Lord hath sworne in his wrath that they shall never enter into his rest (now marke) *although the workes were finished from the foundation of the world*, see Heb. 4. 3. *He was ordained before the foundation of the world*, and slaine vertually from the fall of *Adam*, but for whom? I answer, *For those who doe by him believe in God that raised him from the dead, and gave him glory, that your faith and hope might be in God*, 1 Pet. 1. 20. 21. This well observed, might convince *Simpsons* bold error, maintained before the Assembly of Divines, saying the people of God, before Christ came in the flesh were saved for their sincere obedience to the morall Law of God; And you say that I affirme, that this purchase was actually paid above sixteene hundred yeares agon, when Christ died in our nature for us actually and really on the Crosse, all which I grant, but will it follow hence that all the Elect have a true title to it, because the purchase is payed, when as they are uncapable to receive it, for neither is Christ given to them, nor they to Christ, neither are they capable to enter into Covenant with Christ, being dead in sin, and having neither life, nor motion, in that condition, *Christ may come to his owne, and his owne receive him not*, John 1. 11. And the Ministers of Christ, may beseech them in the name of Christ, and yet not receive him till faith be given, and they have an

inward & effectual calling by the ſpirit of God, then they have that priviledge with Chriſt to have all things, then all is yours, and not before. But by nature we are all dead in treſpaſſes and ſins, both the Elect and the Reprobate, when Chriſt bought this purchaſe for his Elect, therefore of neceſſity, we muſt be made alive, and have the eye of Faith to ſee it, and have the hand of Faith to take hold, before we are capable to receive, and take it; Then your conſequence is falſe, that wee muſt needs be juſtified before faith, and calling, becauſe that the purchaſe was payed, although it was neither given by Chriſt, nor received by us.

The ſecond Tenet is, that you are as perfectly righteous as Chriſt, and that God cannot ſee your ſin, and thus you are, as ſoone as you have a being, and faith doth but declare it to you, yet you ſay that I confeſſe we are juſtified at once; this I grant, that when God gives us faith, and calling, at the ſame time he actually juſtifies us, and at once; yet I deny your damnable inference, that all the Elect are actually juſtified at the ſame inſtant of time that every one is: For as one is actually juſtified at once, in one age of the world, wherein he hath his being, yet another is not juſtified till another age of the world, wherein his being is, and yet all this hinders not, but that we are juſtified at once, although ſpiders will gather poyſon where ever they come: The Scripture *foreſaw that God would juſtifie the heathen through faith*, Gal. 3.8. But the time was not yet come, but what of his; whether is this rover travelling, I have proved clearly by Scripture, that God ſees the ſin of thoſe that are juſtified, and that they are not ſo righteous as Chriſt, and I ſee nothing to the contrary, and ſo I leave this, and ſpeak ſomething to the laſt clauſe of this Tenet, which is, that faith doth but declare this unto them; they make it to be only an eye to ſee, but they deny it to be a hand or inſtrument whereby they become righteous by taking or receiving the righteouſneſſe of Chriſt to themſelves, by application, that ſo they may be righteous.

Yet I grant that faith declares to us ſomething that was done before we had it, but it is not juſtification nor adoption, nor ſanctification, nor the love and favour of God, nor reconciliation: yet I grant, that the world was made before that faith was given to us, and by our faith we come to know or underſtand the worlds were made by the word of God: *And things that are ſeene, were not made of things which did appeare*, Heb. 11,3.

But wil our *Antinomians* hence conclude, that faith is but a declaritive grace to ſhew them that they were juſtified, adopted, ſanctified, and in the favour of God reconciled, and all this before they had it, let us turne backe to the ſame 11. of the *Hebrews*, and ſee whether all that faith mentioned there be only declarative, firſt by faith, *Abel offered unto God a more excellent ſacrifice then* Cain, *verſ* 4. Will thoſe people ſay that his Sacrifice was offered before he had faith, and when he had faith, it did but declare what was done before, and ſo by faith, *Enock* was tranſlated, &c. But was this done before he had faith, and when hee had faith he came to ſee this, and ſo by faith *Noah* prepared an Arke to the ſaving

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of his household, but was this ark made before, and by his faith only came to see it, and *Abraham* by faith when he was called, went into a strange Country: But wil they say that he went before he had either faith or calling: and when hee had faith, he came to see what he had done, before he had it, and so by faith *Sarah* received strength, and conceived seed, and was delivered of a man childe, but was all this done before she had faith, and when she had it, she came to see what was done before; And so by faith *Abraham* offered up *Isaac*: But wil they say that he was offered up before he had faith, and by it he came to see what was done before: And so *Isaac* blessed his sons by faith, and *Iacob* blessed the sons of *Ioseph*, wil they say that those things were done before they had faith, and by it they came to see what was done, before they had it: And by faith *Ioseph* when he dyed, made mention of the departing of the children of Israel; and if they say these things of dying men were done before they had faith, then sure their soules departed to fetch it, that they might come to see what they had done before they had it, but the folly of these men cannot be hid; and so by faith when *Moses* was borne, was hid by his parents, but was this done before they had faith: By faith *Moses* refused to be called the son of *Pharaohs* daughter, chusing rather to suffer afflictions with the people of God, esteeming the reproach of Christ greater riches then all the treasures of *Egypt*, and by faith he forsook *Egypt*: and through faith he kept the Passeover: but were all these done before he had faith, & when he had it, he came to see what was done before; by faith they passed through the red Sea, and by their faith the walls of *Iericho* fell downe after they had compassed them about seven dayes, and the Harlot *Rahab* by faith received the spies: but were all these things done before they had faith? The time would faile me to speake of all, who through faith subdued Kingdomes, stopped the mouths of Lyons, quenched the violence of fire, and women received their dead to life. Againe, no say our *Antinomians*, they first subdued Kingdomes, stopped the mouths of lyons, and quenched the fire, and received their dead to life, and then they had faith to see it, and not before: and so they first receive the righteousnesse of Christ, and are justified, and then they have faith to see what they have done, and so nothing with them is done by faith, but all without it, and by their faith they only come to see what they have done, and with the Jewes, *speak against all those things which were spoken by* Paul, *contradicting and blaspheming*, Acts 13.45.

Thirdly, you say the way to know your justification, is from a bare testimony, you say from the spirit of God, when as you deny the operation or sanctifying worke of the same spirit of God to be any meanes whereby you may know it, then you come as the false witnesses came to Christ, and say that I affirme; *that the spirit of God beares witnesse to our spirit*, which is contrary to my writing and to *Pauls* words, which saith: *The spirit witnesseth with our spirit*, Rom.8.16. Whereas you by your sophistry deny one of the witnesses: *But*

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our rejoycing is the testimony of our conscience, 2 Cor. 1. 12: My conscience beareth witnesse in the holy Ghost, *Rom.* 9. 1. And you to great purpose say that no flesh living shall be justified, as if you had been slumbring: For what of this, I am not here speaking of the causes of our justification, but of the witnesses, which is the spirit of God, and our spirit or conscience: But one of these you have lost, which is your conscience, many of you which I can make to appeare, by your dealings with men, and you with me at this time.

The fourth tenet you hold, that God cannot correct you for sin, and yet you say that I confesse that God doth not punish and plague his people in wrath & fury: but what of this. Will it hold therefore that God doth not correct them at all for sin, saith *David*: *There is no rest in my bones by reason of my sin*, Psalme 38. *But if thou be made whole, sin no more, lest a worse thing come unto thee*, John 5. 14. *Thou shalt be dumbe saith the Angel, because thou beleevest not my words*, Luke 1. 20. But if you be not satisfied, read my book better, and answer those Scriptures alledged to prove it, or else for shame leave cavilling.

The fift Tenet, and so here you own them all, although you say that they are in my trimming, but here your naturall conscience flyes in your face, saying, tongue thou lies: but for this Tenet, which is, that the free grace of Christ hath freed you from the commanding power of the law of God, and yet you say that I confesse that the Judiciall law was not made for us, and that the Ceremoniall Law was ended in Christ, and that we obey the morrall law freely, without the lashing or constraining power of it, but what of this, we obey the law, and so escape a whipping, but the best of us may be whipped againe, if we be negligent in our obedience to it, but this is not our controvercy about the manner of our obedience to the law of God, whether it be love, or whether it be fear that moves us to obey it, but whether the commanding power of the law of God be abrogated or made void to beleevers, so that they wil not be moved by love nor feare to obey the law, for say they, it is no rule for them. This Mr. *Simpson* expressed himselfe to me, and confessed the same before the Assembly of Divines, if you would leave your sophistry, and desire satisfaction, I would entreate you to read my book better.

In the next place, you say I must not call you Apocrites, and sons of *Belial*, and rejecters of the law of God; just like theeves and whores, who love those sins, and as a sweet morsell can hide them under their tongue, yet they would not be called theeves and whores, by no meanes, but it is my disposition, you must bear with me, for I shall call a spade a spade, and I am the more bold now the baudy Courts are down, yet I must needs confesse it is not very toothsome to them that are guilty, and if you say that I take upon me to be both witnesse and Judge, I have answered you already, that your heresie hath been condemned by all good men ever since *Luthers* time, and you tax me for slandering & accusing you, but you need not, except you could cleare your selves better, and

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for raſh anger, but I being angry at your ſins, and not at your perſons, I may be angry and yet not ſin: And then you tax me with contradictions, but in the mean time you can prove none: Then you ſay that I ſtorme againſt thoſe that have inherent holineſſe, when I only bring it in for diſtinction betweene the imputed righteouſneſſe of Chriſt, and our inherent righteouſneſſe or ſanctification, *page* 1. But marke here who they be you know not, for ſtil you are but dead ſtones and empty trunks.

Again, becauſe I ſay that the imputed righteouſneſſe of Chriſt abides in him, and not in us, although our faith receives and makes it ours, but you ſay faith abides in me, and faith is imputed for righteouſneſſe.

I anſwer, faith for the goodneſſe or worthineſſe of it, as a grace is not imputed, but as a hand or inſtrument taking hold of Chriſts righteouſneſſe, and thus faith hath a long arme which can reach from earth to heaven, and take hold of Chriſts righteouſneſſe, and yet not bring it into the ſoule by infuſion. A Beggar can take a ſuit of cloaths with his hand, and cloath himſelf, although he doe not put it into his belly, then take heed how you ſay that it is a lame faith that brings not the righteouſneſſe of Chriſt into the ſoule by infuſion, that juſtifies you, but leaves it without; but he is the bleſſed man whoſe ſins are covered, for the being of ſin is there ſtill: You ſay that I affirme that the ſinnes of Gods people lay on Chriſt upon the Croſſe, and yet you ſay that I affirme we are in a damnable eſtate before we beleeve, as if it was not Chriſt, but our faith that takes away our ſins, but this I have anſwered in the firſt Tenet.

Againe, you ſay that I ſay God is of purer eyes then to behold ſin, but here you miſtake my words again, & leave out with approbation, for the very next words of the Prophet are theſe: *Wherefore lookeſt thou upon them that deal treacherouſly, Hab.* 1.13. This was the divels practiſe to Chriſt, and his children will follow their example. Againe, you ſay that I confeſſe that the children of God have ſins, and that God ſees them. I anſwer, God ſees them as mortally wounded, and as dying daily, yet we are not freed from ſin till death, *Rom.* 6.7. But yet God ſees them, read my book better. Againe, you ſay that I affirme that Gods ſpirit wil not dwel where ſins are, & yet that I ſhould ſay that ſin is where the ſpirit of God dwels, the laſt of theſe I grant, but the firſt of theſe is a manifeſt lye, as if by ſophiſtry you would make me to be ignorant of what I have written, it is true, I ſay that the ſpirit of God wil not dwel in that ſoule and filthy heart where the divels reigne, *page* 4. *line* 3. 8.15.20. Chriſt wil not be an underling in that ſoule where the Divel reignes in ful poſſeſſion, but there is no ſuch word in my book, that Chriſt wil not dwel where ſin is, the Divell may come ſometimes where Gods ſpirit dwels, as an intruder where he hath nothing to do, but to trouble and moleſt the beſt of Gods people. Againe, you ſay that I affirme ſome things that are doubtful, as where I charge you to hold, that you muſt neither repent nor be ſorry, nor pray for the pardon of any ſin paſt, preſent, or to

come, neither must we heare of it any more. I answer, I shewed you my author wher it was written by some of your own gang, & I suppose you have seen it, the author was he that made the answer to Dr. *Taylors* book, I doubt but that you know him, and besides your doubt is of my proofe, but you deny not the thing which shewes that you are or may be ashamed of it, you say that I affirme that you may sin, and instance a woman that should prostitute her selfe to uncleanesse, and said that no law did forbid her, nor was she under the law, but under grace: and then you advise me to marke them that are such as make the liberty of Christians to be a cloak of malitiousnesse, now I thank you for your good advice, and I hope I shall take your counsel, and esteem them as sons of *Belial*, that will not have the law of God to be a rule for their better obedience: *My soule come not thou into their secret, and into their Assembly; myne honour be thou not united*, Gen. 49.6. Againe, you say, that I wonder at such blasphemy, to say that the spirit of God should dwel where Sathan is, I answer, this is but a reptition of your lyes already answered: It is true, I say it is blasphemy to say that the blessed spirit of God should be a companion, yea a very baud to cursed Divells, where they rule and range, *page* 4. *line* 40. Read it better, and you say that I wonder to heare them say they are as righteous as Christ, I answer, so I may at your bold presumption, and you have nothing to say to the contrary, and I think my booke might convince your folly, if you had but common reason, *page* 6. but you condemne me of ignorance, like *Nicodemus* that knew no way to be born againe, but by entring the second time into his motherr wombe: But remember how you said before, that it was a lame faith, that did not bring the righteousnesse of Christ into the soule by infusion that justifies you, but this cursed errour I have answered already, but for your warrant, that *Nicodemus* if hee had bin questioned, would confidently affirme that Christ taught him that hee must enter the second time into the womb and be born again, I answ. The man suspected his misapprehention of Christ, & asked him presently what he meant, before he stirred from him, saying: *How can a man be borne when he is old*, Joh. 3.4. Other things you say that I affirm, but are not true, and you instance *Luther*, but I must send you back to my book, and read it better, and you shal see that he saith it is a guide to truth, and a rule to sever your actions by, else why doth he examine them that fear God, to learn out of *Paul* to understand it, & why doth he fear that some wil tread it under foot, and abolish it, and why doth he call such enemies to the truth; But you say *Luther* wel observed faith, the true use of the law is only to accuse, curse, and condemn, and for no other use, *page* 222. 223. I have not the boook in my hand at this time to see these words, but I am confident that they are errant lyes, for in reason doth *Luther* admonish all that fear God, to learn to curse, condemn, and accuse their brethren: if this be so, why then do you blame me for't in your letter, & tel me that it is against the law of all Nations, and against nature it selfe, but your hellish constructions of

that

that worthy mans work wil not help you at all, but make you the more appear to the world, to be a ſhameleſſe lier like your father the divel; but in the neck of this comes another as bad, or worſe, you ſay that to the people of grace, the morrall Law is principally aimed at by *Paul* to be abolliſhed, but this I have anſwered in the fift Tenet, and for *Calvin* and *Perkins*, you want means and leiſure, which is but a weak excuſe, but let it paſſe: I hope all are not of your blinde opinions, you ſay that I affirm boldly, that faith applying makes Chriſt ours: I anſwer, ſo I have, and proved it too ſtrongly for any *Antinomian* to confute; But this ſucking objection I have beaten twice from the ſtage already, and now let him take a kick on the arſe and be gone with ſilence: Then comes up non-ſence ſaying, Chriſt and our title to him, are both the free gift of God, but who denyes it, you know that I confirme it in the fourth cauſe of juſtification, but mark your next words, and make ſence of them if you can, ſaying, your juſtification by free grace in the 3 *page*, is as impoſſible as the other: you confirmed my 4th cauſe in ſaying Chriſt was the free gift of God, and faith is the free gift of God, and now you ſay it is unpoſſible as the other, but what other you mean I know not, I muſt caſt him off with ſilence, til he hath more wit to expreſſe himſelfe better, I may ſuppoſe *Randalls* ſack-bottle was too neer him, and ſo I leave him to take a nap. Then comes blind *Byard*, and ſaith your contradictory alledging Scriptures, & your making them prove the things they never did intend, in 40. places of your book at leaſt, but when you thought to bring them in, there was none appeared, only one he puls in by the head and ſhoulders, which is that which I brought in to prove juſtification to be of free grace, becauſe Chriſt was freely given to us in theſe words; *God ſo loved the world, that he gave his only begotten Son*, Jo. 3. 16 And this you did confeſſe not many lines paſt, that Chriſt was the free gift of God, and when I proved that nothing in us moved him to give his Son, yet this wil not down with *John Walker*, to be of free grace, nor to be rightly alleadged for that purpoſe: but for the other 39. places, I hear no more of them, but here the Aſſe in the Lyons skinne, thought to make other beaſts afraid, but when the upſhot came, he could not hide his ears, nor alter his braying, and then you conclude all with a notorious lye, ſaying, that you want paper, and yet you have two ſides to write, and ſo you end with approbrious words, not worthy to be named & beſides, I would leave a little ſpot of paper to cover the writing, not knowing through how many hands, the manifeſting of *John Walkers* wiſedome, and lyes may come, for the world ſhall ſee, who is a weather-cock, and a windmill, and fit for *Bedlame*, now if you have not gotten the haunt to *Randalls* Sack-bottle at one a clock in the night, nor too much frequented *Batties* place of meeting, wch is unpleaſing to his wife, there is hope that you may be brought to repentance of your *Antinomian* errours, and ſo become a good legalleſt, as you ſcornefully uſe to tearm them, that have any conſcience to obey the law of God.

Another answer to more of J. Walkers *cavils written in another Letter.*

MAster *Walker*, I have received your Letter, wherein I find some more of your cavils against my Booke, it seemes it hath netled your gall'd conscience, by shewing the damnable errors that you *Antinomians* hold, which *almost perswades you with King* Agrippa *to be a Christian*, Acts 26. 28. So you almost disavow those errors in the beginning of your other letter, yet you afresh, muster up your affections, to fight against your owne conscience, and will maintaine against it, that you were justified before you had either faith, or calling, your reason is, because the purchase of it was paid 1600 yeares agon, although no surrender of that righteousnesse was ever made unto you by Christ, the purchaser of it, nor ever yet received by you; but to confirme this, you say, *That Christ was made sin for us, that wee might be made the righteousnes of God in him*, 2 Cor. 5. 21. *And so the just, suffered for the unjust*, 1 Pet. 3. 18. But is Christ made sinne in the abstract? how then was he just, when he suffered for the unjust? and if he was a lump of sin by moulding, or infusing our sin into him, or if Christ tooke away the being of sin, as *Simon* the Cyrenian tooke the substance, and being of the Crosse clearly from his shoulders, and laid it upon his owne, then we should be just before he suffered, and so by consequence hee died not for us, but for himselfe, being made a lump of sin in the abstract; But if Christ were made sin it selfe, how then could God love him before he suffered? and say, *This is my beloved Son in whom I am well pleased, my beloved in whom my soule is well pleased; this is my beloved Son in whom I am well pleased, heare him*, Mat. 3. 17. 12. & 18. 15. Doth God love sin? Oh damnable blasphemy! Againe, if Christ were made sin, how came he into Heaven, *where no uncleane thing shall enter*? Revel. 21. 27. And how came he to Gods right hand? *Surely God hath no pleasure in wickednes, neither shall evill dwell with him*, Ps. 5. 4, 5. To say that Christ was made sin in the abstract, is to make him worse than the Divell, or any reprobate, for they are the creatures of God, and some good things are in them, but so is not sin; then you must be constrained to say Christ is not in Heaven, or forced to say, that although our sins were imputed to him, yet was he *the Lambe without spot of sin*, 1 Pet. 1. 19. If the least sin had entred into his righteous soule, the whole worke of Redemption had miscarried, *Then Iesus was onely made a surety for our sins*, Heb. 7. 22. But still they remaine in us, and are not in him, as I have told you in my Booke, *Page* 2, neither did Christ part with that righteousnes whereby we are justified, and leave himselfe nothing but sin, that righteousnes that makes us just, remaines in him still, else, if you had stripped him, and gotten all his righteousnes from him, and left him to be nothing but a lump of sin, how then could he be saved?

But is this your love to Christ you boast so much of, to reproach, and villefie him thus, to be nothing but a lump of sin, and so unjustly take the righteousnesse of the righteous from him, and as *Iob* did, so doe you *condemne God*, that

that you may be righteous, Job 40. 8. In ſo doing, yee degrade Chriſt of his God-Head, and of his righteouſneſſe, and all this to deifie your ſelves; and then you ſay, God ſees no ſin in you, becauſe that all your ſins are put into Chriſt, and ſo you have none, for he is made ſin for you in the abſtract, and you have gotten his righteouſneſſe, and ſo you are righteouſnes it ſelfe in the abſtract, oh curſed and helliſh blaſphemy! you might have obſerved my Booke better, and been convinced of this your errour, for although Chriſt hath given to believers his righteouſnes, yet it remaines in him ſtill, and not in us, and although our ſins are given or charged upon him, yet they remain in us ſtill, & not in him, *Page* 2. Then you would father ſome of your abhominable lies upon me, in ſaying it were a foolish thing to think that the holy ſpirit of God ſhould dwell where the Divel reignes, and leads them Captive at his will; yet that I ſhould ſay, ſuch are all the Elect, mincing my words, as the Divell did when he tempted Chriſt, leaving out a ſentence, and ſo doe you, for you leave out, *till they are recovered out of the ſnare of the Divell*, 2 Tim. 2. 26. But not afterwards, God be thanked; *Yee were the ſervants of ſin, but now yee are the ſervants of righteouſneſſe*, Rom. 6. 17. 18. Then you belch out another damnable lie, ſaying, that I ſhould affirme, that all the Elect are made the righteouſnes of God in Chriſt 1600 yeares agon, although they were not borne, but you are aſhamed to name the page, becauſe you cannot; yet ſuch is your Sophiſtry, to make contradictions where none is, and double dealing in the ſincereſt heart, and becauſe that I ſay the guilt of originall ſin is done away by Chriſt, *page* 2, *line* 4, from this the ſpider ſucks poyſon, and ſaith that I affirme, that the being of ſin is taken away, when I onely ſay, that the guilt is taken away; but you not onely belie me, but you belye *David*, a man after Gods owne heart, and *Moſes*, who was faithfull in all his houſe, when they ſay, *I have ſinned in the ſight of God, and my fooliſhneſſe is not hid from thee, all our iniquities are in the light of thy countenance*, Pſal. 51. 4. 69. 5. & 90. 8. *Although they ſpeake as they were moved by the holy Ghoſt*, 2 Pet. 1. 21. Yet you ſay, them that ſay God ſees the ſin of his people, ſuch belie the ſpirit of God; but take heed how you give up your ſelfe to lying, and blaſpheming the holy ſpirit of God, leſt your ſin bee found unpardonable.

Then you ſay, that you are not corrected for ſin, but this I have anſwered already in my other letter, and that you know your condition from a bare teſtimony of the ſpirit of God, this alſo I have anſwered already, and to my Booke I refer you, if you be not ſatisfied, onely you ſay, when two witneſſes come together, you muſt heare but one of them, like ſome partiall Judge, although God bid you to *try all ſpirits, aſwell his owne, as any other*, 1 John 4. 1. Yet you like that branded reprobate King *Ahaz*, you will not tempt the Lord to aske a ſigne, this you ſay is to miſtruſt him, but in this *that you deſpiſe markes and ſignes, you doe not onely weary men, but you* (ſaith the Prophet) *weary my God*

also, Isa. 7. 11, 12, 13. But if you weary him, *He will ease him of his adversaries, and avenge him of his enemies*, Isa. 1, 24. see *Amos* 2. 13, 14. Then you say that I affirme, that the judiciall Law was ended in Christ, which is another abominable lie, see *page* 14. And because I say, *from the curse of the Law, and from the reigne of sin, wee are freed by Christ*, Rom. 8. 1. Gal. 3. 13. From this the spider sucks poyson, and saith that I affirme, that we are not under the commanding power of the Law of God, but under grace, but read *page* 141 little better.

Then you conclude, saying if you could speake with me, which is no extraordinary matter to doe, then you could shew me some downe-right lies, and nothing but contradictions, and Scriptures most barborously racked, and misapplied: but not so much as one of them is named, no not so much as that one that was brought in stead of forty in your other letter, but it seemes that your conscience hath whipped you for fetching that one, that now you dare name none at all,; yet you encourage your self as the *Syrians* did when they were beaten by the God of Israel on the hills, but they thought to beat him in the vallies, but they were mistaken, 1 *Kings* 20. 23. 28. So your conscience beats you now in your writing, that you dare not set down those down-right lies, but you think to be too hard for conscience, and in spight of it you will tell me them when you come to speak with me; *But if your conscience condemne you, God is greater than your conscience, and knowes all things*, 1 John 3. 20. Take heed of the judgment of God upon lyars, 2 *Kings* 5. 25. 27. Acts 5. 4. 5. 8. 9. *Revel.* 21. 8. & 22. 15. *Then knowing the terrour of the Lord, we perswade men, but we are made manifest unto God, and I trust also are made manifest in your consciences*, 2 Cor. 5. 11. 12. If they may but freely speake.

The Errata.

P. 1. l. 9. for the, r. this p. 3 l. 9. for his, r. and his. p. 6 l. 20. for us, r. as. p. 9. l. 19. for low, r. nor, l. 36. for as, r. or. p. 12. l. 2. for grace, r. peace. p. 13. l. 9. for distractions, r. distinctions. p. 14. l. 21 for people, r. Prophet. p. 16 l. 15. for recovereth, r. receiveth. p. 18. l. 8. for tho, r. the. p. 22. l. 31. for proves, r. grows. p. 27. l. 10. for did mercy, r. did it in mercy. p. 31. l. 14. for every, r. any. l. 15. for ni, r. in. for ge, r. age. l. 20. for his, r. this. p. 32. l. 31. for Aypocrites, r. Hipocrites.

FINIS.

AN 24

ORDINANCE

OF THE

Lords and Commons,

Assembled in

PARLIAMENT,

FOR THE MAKING OF

Salt-Peter,

VVithin the Kingdom of *England*, and Dominion of *Wales*, for the Preservation and safety of the Kingdom.

Ordered by the Commons in Parliament, that this Ordinance be forthwith printed and published.

Hen. Elsynge, Cler. Parl. D. Com.

Printed for *Edward Husbands*, April 5. 1644.

ORDINANCE

Lords and Commons

PARLIAMENT

FOR THE MAKING OF

Salt-Peter.

An Ordinance *of the* Lords *and* Commons *in Parliament assembled, for the making of* Salt-Peter, &c.

WHereas the great expence of Gunpowder, occasioned by the present Warre wi' in His Majesties Dominions, hath well neer nsumed the old store, and doth exhaust the agazines so fast, that without a larger supply, e Navie, Forts, and the land-Arms, cannot be furnished; And whereas forraign Salt-Peter is not equall in goodnesse with that of our own country, and the forraign Gunpowder far worse conditioned, and lesse forceable then that which is made in *England*; And whereas divers forraign Estates have of late prohibited the exportation of Salt-Peter and Gunpowder, out of their own Dominions and countries; so that there can be little hope of future expectation of any Peter or Powder, to be brought into this Kingdom as in former times, which will inforceus to make use of our own materials; It is held most necessary,

that the digging of Salt-Peter, and making of Gunpowder, ſhould by all fit means be incouraged at this time, when it ſo much concerns the publique ſafety: Nevertheleſſe, to prevent the reviving of thoſe oppreſſions and vexations, exerciſed upon the people under the colourable Authority of Commiſſions granted to Salt-Peter men; which burthen hath been eaſed ſince the ſitting of this Parliament; And to the end that there may not be any pretence to interrupt the work, It is Ordained by the Lords and Commons in Parliament, That ſuch perſons as ſhall be nominated and allowed by the Committee of Lords and Commons for the ſafety of the Kingdom, or any five of them, their Factors, Workmen and Servants, ſhall have Power and Authority by this preſent Ordinance, to ſearch and dig for Salt-Peter in all Pigeon-houſes, Stables, Cellars, Vaults, empty Warehouſes, & other Out houſes, Yards and places likely to afford that Earth, at fit ſeaſons, from half an hour after Sun-riſing in the morning, till an hour before Sun-ſetting; and in Pigeon-houſes likely to afford that Earth, at fit ſeaſons, from nine of the clock in the morning, till three of the clock in the afternoon; The ſaid Salt-Peter men at their own coſt and charges levelling

velling the ground, and repairing any damage which ſhall be done by them, wherein if the ſaid Salt-Peter men do fail to give ſatisfaction, to the contentment of the Owners, upon complaint made by the parties grieved, unto the Deputy Lieutenants, Juſtices of Peace, Committees of Parliament, or any one or more of them, and they or any one of them ſhall have power to compell the ſaid Salt-Peter men, to lay the ground in as good order, as before the breaking up (working onely excepted) and likewiſe to give ſuch reaſonable ſatisfaction for the damage, as he or they in his or their diſcretion ſhall think fit, which not being obeyed, the name and offence of ſuch perſon or perſons refuſing, ſhall be returned to the ſaid Committee of Lords and Commons for the ſafety of the Kingdom, or any five of them; And foraſmuch as the Salt-Peter men for the proviſion of the State, are to bring in a proportion of Salt-Peter weekly, which they can bee in no wayes able to do, in caſe they ſhould be deſired to dig and work for Salt-Peter, It is therefore Ordered, That in caſe any perſon whatſoever ſhall refuſe to ſuffer Salt-Peter men, allowed by the Committee of Lords and Commons for the ſafety of the Kingdom, or any five of them, to dig

and

and work for Salt-Peter, according to the Rules and Limitations before mentioned, upon complaint thereof made to the Deputy Lieutenants, Justices of Peace, Committees of Parliament, or any one or more of them, then they or any one of them shall hereby have power to inforce the obedience of the parties so refusing, or to certifie their offence, and names of the offenders, to the Committees of the Lords and Commons for the safety of the Kingdom, to be proceeded against according to their demerits. And it is likewise Ordained, That the said Salt-Peter men for the carriage of the liquor, vessells, and other Utensills from place to place, and delivering of the Salt-Peter where the same shall be made into Gunpowder, It shall be lawfull for the said Salt-Peter men, to demand and take carts by the known Officers, so as the Lading shall not exceed Twenty hundred weight, and the Journey not exceed Ten miles by common estimation for carriage, whereof the Owner shall be paid after the rate of Eight pence the mile; And the empty vessells are to be recarryed *gratis*, and the said Salt-Peter men are likewise to be freed from all Taxes and Tolls, demandable for any of their carriages used about their said works; And in case any person whatsoever

ſoever ſhall refuſe to ſuffer the ſaid Salt-Peter men to dig, or to do any other thing in purſuance of this Ordinance, according to the limitations and directions hereby given, then the Salt-Peter men ſhall return the names of ſuch perſons ſo refuſing, to the Committee of Lords & Commons for the ſafety of the Kingdom, or any five of them, to bee proceeded againſt according to their demerits. By which means the work of making Powder in this Kingdome (which elſe will be let fall in this time of danger) may be continued and cheriſhed, and the Subjects may have the benefit of Powder at farre eaſier Rates then now it is ſold for. For which purpoſe, It is laſtly Ordained, that the ſaid committee of Lords and Commons for the ſafety of the Kingdom, ſhall by vertue of this Ordinance, have power and Authority to put this Ordinance in execution, and to do and performe all ſuch thing and things as to them ſhall ſeem expedient, for the better effecting of this ſervice.

And it is further ordained, that ſuch Salt-Peter men as ſhall bee allowed as aforeſaid, ſhall take ſuch Out-houſes for their Work-houſes to ſet their Veſſells and Utenſills in, as ſhall be fit, and may be reaſonably ſpared; And to have,

take,

take, and draw water fit for their ſaid works, they giving ſatisfaction to the contentment of the Owners thereof; Or if they ſhall not agree of ſuch ſatisfaction, that then they appeal to Deputy Lieutenants, Iuſtices of Peace, or committees of Parliament, or any one or more of them, who may make ſuch Order therein, as to him or them ſhall ſeem fit, which Order ſhall binde both parties.

This Ordinance of Parliament to continue for two yeers from the five and twentieth day of March. 1644.

H: ELSYNGE,

Cler. Parl. D. Com.

FINIS.

Be Wise as Serpents, Innocent as Doves.

THE SCOTISH DOVE,

Sent out, and Returning;

Bringing Intelligence from the Armies, and makes some Relations of other observable Passages of both Kingdoms, for Information and Instruction.

From Friday the 29. of March, to Fryday the 5. of April. 1644

GEntlemen: give me leave in a word or two to vindicate my pen, in the blemishes put upon my last weeks Dove, by the Printer: Shee was sent out from me, with perfect instructions, and good intelligence. Plumd, and well limb'd, for the execution of her Service; But she was roughly dealt with in passing through the presse:

and so sent deplumed and lame into the world. I gave her intelligible instructions, furnished with reason, which a carelesse compositor perverted, printing treason for reason, pag. 187. l. 8. and in p. 186. he printed Hierarchy for treachery, and Georges for *Plimouth*, p. 190. l. 5. But more injurious, p. 187. l. 22. printed Seriety for ferity, innocent truth, for mercenary cruelty, with several other mistakes (for so I judge them) because I know the Stationer and Printer are both honest, which else I should have judged to have been done on purpose. Therefore I intreat thee, Gentle Reader, to consider it was a night error, the Corrector being incident to a dormative infirmity.

When our *Dove* made relation last week that Sir *William Waller* and Sir *William Balfore*, &c. lay within a little distance of Sir *Ralph Hopton*, and the numerous multitude of his Papisticall Army, I could not think that they would so soone have met; and nonelesse that they would be so soone parted, and least of all, that *Hopton*, or the Generall *Forth* would have made so great speed to carry tidings to *Oxford* of the overthrow of their Army of *Gabel, Mark, Common*, &c. But all this God hath done for us, to him be all the glory.

Now to spend words and paper in relating the manner of that victory were needlesse, for I conceive all my fellow Scribers have done that before this time; and there is a letter from Sir *William Balfore*, which is extant, that I have read.

I will rather spend a few words and a little paper to instruct you what use you and my self (and all true Protestants) ought to make of such a mercy, that [illegible] God hath given us such a victory, when we least looked for it, yea, rather feared we were too weak to encounter with so strong an army: and when the enemy insulted being growne proud and confident by the late victory at *Newarke*, as appeares by the letter framed by the *Oxford* revolters, and read in the head of *Hoptons* Army before the battell, assuring the souldiers, that all our forces in *Lincolnshire* were routed, and the *Scots* Army beaten, and ready to returne back; and that there was now no impediment to them from going to pull down the works about *London*, but that small Army of Rebells under Sir *William Waller*, and all this was done to adde courage to the mercenary souldiers.

But then, in the infant of our fears, and the proud confidence of our insulting enemies, did God (whose battells we fight) gloriously appeare in mercy and power, in mercy, to save his people, and in power, to overthrow the strength of his enemies, as he did to *Sisera*

and

and *Sisera*, at the brooke *Kison*, with all their mighty hoste, who fled before *Debora* and *Barak*, who pursued them till there was not a man left: Thus hath our God done for us, therefore let us forever praise him, and learn henceforward to depend on him, and no more in our own strength; trust. At *Newark* we were strong, and therefore we were confident; now the enemy was stronger, and we were diffident: confidence in the arme of flesh seldome seeks help of God, and that hath been our sinne, and some cause of our losses: for then God leaves us to our selves, and we cannot prevaile: but when we have been weak, and diffident in our own strength, we have sought more unto God, and God hath sustained us: wee yet never sought God earnestly, but he was ever to mild of us, to save and to deliver us.

That story (recorded in holy Writ) of *Iehosaphat*, is worthy observation: when there was a mighty Army of the children of *Moab*, *Ammon*, and *Mount Seir* comming against him, the Text saith, *He feared greatly*, he was diffident of his own strength, and that set him on work *to seeke the Lord, and to proclaime a fast throughout all* Iuda, and *he* and all *Iuda*, asked help of God: *Iehosaphat* complaines to God, that the children of *Ammon*, *Moab* and *Mount Seir*, (whom the *Israelites* spared, and destroyed not, when they came out of *Egypt*,) ungratefully rewarded them, and came to cast them out of the possession that God had given them to inherite: The same complaint we may make to God at this day, against the cursed brood of our *Ammon* and *Moab* the pestilious Papists, and heathen revolting Athens, now in Armes against us; therefore let us fay, and pray with good *Iehosaphat*, and the men of *Iuda*, *O God* (the God of hosts) *wilt thou not iudge them, &c.* We know what a glorious successe *Iehosaphat* had, and what a mighty deliverance God gave to all *Iuda*; *their enemies were smitten, and were destroyed one against another, till they were destroyed*: God is the same God, he changeth not, what he did for them he will do for us, if wee thus seek him, and reform our evill wayes.

Give me leave to tell you (my friend) unrepentant sinnes, and selfe confidents have beene our greatest enemies: let us amend these things in our selves, and God will subdue all our enemies? I dare, with confidence say that by our too much confidence in (the fidelity, and strength of) our brethren the Scots, now in Armes for us, hath beene some cause that the worke is not beene hitherto so hard with them in the North parts, we have by our humane con-

fluence,

fidence, wronged them, that venture their dearest lives for us, God reforme us, and prosper them: the worke is Gods he will have the whole glory of it, all our Armies are but his instruments.

That late ill businesse at *Newarke* is not (by better, and longer inquirie) found to be better then the former relations: for I am certainely informed it is rather worse. The Lord *Willoughby* lost (in a manner) all his horse: and divers other horse and dragoones were also lost: *Gainsbrough* was quit without losse of men or Armes: *Lincolne* was quit without losse of men, for the souldiers deserted it before the enemie came against it, which else might likely have beene kept; we lost there both Armes, Ordnance, and powder. That brave and gallant Gentleman, Sir *John Meldrum*, was abused and betrayed, the influence of the plot reacht to *Cambridge*, and retarted helpe till too late: messages and intelligences were adulterated, and the Noble Earle of *Manchester* was abused by it, (for I am wrong informed) but it was Gods hand against us, for our sinnes and Impenitency: else that treachery had beene abortive. We may feare there are yet close traytors, covenant traytors, some that sit at the sterne, God discover them, and recompence them according to their doings.

Prince Rupert hath playd his owne game in those parts, without any check given him, and is returned againe to *Oxford* leaving *Lincolnshire* in worse condition then he found it, by more than many such heads as he carries are worth: he knowes what is past but he cannot tell what is to come, *Let not him that putteth on his Armour boast as he that puts it off.*

That part of the Earle of *Manchesters* Army that was going towards *Newarke*, are now about *Stamford*: Sir *Thomas Fairfax* is gone with all his horse, and about 1500. foote, into the West riding in *Yorkshire*, the Lord *Denbigh*, and Colonell *Bear* is also come backe towards *Coventry*, *Warwicke* &c. Prince *Rupert* was as willing to escape them, as they to incerce him, and so all agreed; onely there fell a difference betweene the Earle of *Denbigh* and Colonell *Bear* which is faintly reported, and therefore I will give you the truth of it: at *Leicester* the Earle desired the Colloncll to be a convoy to some Cartes of Drakes which the Earle had there, and desired to have them to *Coventry*, they so being presently ready, Colonell *Bear* commanded his men to march away, he being the Major Generall, for the Earle is but yet raising his Forces, and had not command over them, so the Earle requested it once or twice, but obtained

obtained it not; and this was all the difference as I have beene informed from the report of some then present: so the Earle staid in *Leicester*, and *Collonell Beare* marcht away. Now that it may appeare there is no grudge nor discontent from the Earle of *Denbeigh* to to *Collonell Bear*, I shall give this for a reason; for the same night after Collonel *Bear* was marcht away, the Earle hearing by some intelligence that *Rupert* intended to fall upon *Bears* Quarters that night, he sent speedily to *Collonel Beare*, who by that notice marcht away in the fore-part of the night and so escaped; this was on Fryday the 29 of *March*; and the next day *Rupert* faced *Leicester*, or the same day (whether it was I well remember not.) The care and fidelity of the Eare of *Denbigh* is worthy honour.

The relation that our Dove gave you last weeke of the great exploits, and good service that Captaine *Swanly* hath done in *Wales* is confirmed by letters to Sir *William Brereton* from those parts, with addition, for the letter makes mention of *Penbrookeshire*, *Carmarthinshire*, and *Montgumry*, all which three Counties are joyned in an association for King and Parliament; they have taken all the chiefe Towns and Castles, and have taken in them the number of 49 Peeces of Ordinance. Let them go, and God make them prosperous; it may be hoped if there were a good preaching Ministry amongst them, the old Britaines would prove good Protestants; for they are much discontented at the comming over of so many Irish Rebells.

The parts of *Cheshire* neere *Chester*, are in no good condition, they finde the ingenuous clemency of the new honoured *Byron* to be oppressing cruelty; he's as good at that game as the best, and he playes it without any cheeke, except neere *Nampewitch*; Collonell *Mitton* that active Gentleman is upon every opportunity in action to annoy the annoying enemie, who too much insult, since Sir *Thomas Fairfax* left those parts, God hath appointed a time to every purpose under heaven, *There is a time to be borne, and a time to dye, a time to kill and a time to heale*: the wheele goes round, the spoke which is up now is down upon; new Lords must come backe to their first originall nothing, and he that cannot dig must starve, or steale and be ——— &c.

The *Irish* Rebels have entred into a Covenant and oath to maintain the Romane Catholike Religion in the Kingdome of *Ireland*: and to endeavour to their uttermost to free that Kingdome from the government they are now under; And to that end they (not by petition)

petition) but as Ambassadours come to the court at *Oxford* to treat with the King, in the name of all the Catholikes of *Ireland*; concerning the confirmation of their Religion, the alteration of their government, and to have Parliaments independant; not subject to any command, of Parliament of *England*; and all places of command to be established on the Nations of that Kingdom, so that they no longer hide the secret of their former misteries; but declare to all the world what they have aymed at, and what they still intend: the bringing over all those Rebells into *England*, must be as an ingagement to receive such a requitall: Which they will recompence with twice so many more: so soon as all is granted which they desire: and such trieks are in the world, and at *Oxford* two: to delude poor honest Protestant Subjects.

From the Scot army we have a certain relatio by one of credit who came from thence on Tuesday the twenty sixth of March & came to *London* on munday last: he relates that the two Armies met about two miles from *Sunderland*: on the Lords day Mar. 24. from morning till 4. of the clock, and then had a little Skermish, some Horse, and divers cornets and prisoners the Scots took, at that time: but night parted them: on Munday they faced again (the Earl of *Newcastle* is a notable facer) till afternoone: then the Scots advanced towards him: but *Newcastle* retreated, and in the evening, Generall *Listy* fell upon their rear: and took some Horse: but *Newcastle* got over a river, and made good the Bridge: But by the next morning (which was Tuesday) Generall *Listey* with all his Army went over at a foord not farre distant, so that he came neer *Newcastles* Army before they were aware: Their is also a letter come since from one of our Commissioners, which was dated on Wensday the twenty and seven of March: and by that letter is confirmed all that is before related: with some addition, for it speaketh of another Skermish which they had on Tuesday, after their getting over the river, so that the Earl of *Newcastle* retreated, with disorder to *Durham*.

Generall *Listey* finds it a difficult service, and dangerous, to lay a close siege to the town of *Newcastle*: so long as their is so considerable an Army of the enemy in the field to attend them, therefore it is conceived he will forbear for a time if it please God to make the Scots masters of the field, *Newcastle* will offer it self up on reasonable terms.

Give me leave to put one thing more wo: thy all our considerations (and especially those whom it most concerns) that the victory

gotten

gotten by Sir *William Waller* was obtained by prayer, and fasting not onely our generall monethly fasts, but particularly for the good successe in all the westerne parts, hath been continued fasts kept in London; and was kept in the Army, before their advance (we know *Iacob by prayer prevailed with the Angel that wrastled with him*) and in that victory by Sir *William Waller* was obtained by prayer: so it is by a day of thanksgiving appointed to be acknowledged to Gods glory.

But I have not observed that either the gentry or ministers, of *Lincolnshire*, have ridden by prayer, or fasting, sought such a blessing upon that county: nor gave the glory to God by any publique thanksgiving, when God in free mercy gave a great victory their. *Iehoshaphat*, who earnestly sought God for a blessing, *did not returne to God (praise, and thanksgiving) according to that which he received*, and that was his sinne: and became his punishment.

To tell you in what place Sir *William Waller*, or Sir *William Brereton* are: I cannot but, as they have shewed themselves prudent victors in a happy pursuit of their enemies: from place, to place, so they are now as discretely, moving to prevent the enemies relying of their broken and scattered forces.

And to that end for their better assistance, his Excellency the Earle of *Essex* hath taken speciall care, that presently they be sent out a Brigade of Horse and foot, under the conduct of Major *Skippon* of about five or six thousand men. viz. two thousand foot out of London: and Colonell *Harveys* Regiment of Horse, and the maiden troope out of the county of *Hartford*: two thousand foot, and six hundred Horse of his Excellencies which are now ready at Saint Albones.

As in the beginning of this relation I told you I purposely omitted to make any mention of the manner of the battell, it being published by severall relators, and especiall by a letter from Sir *William Balfore*, So I must necessarily omit to tell you the persons or number of the men Slain, the prisoners taken or wounded, for I cannot yet be satisfied in it my selfe, (being no Spectatour) and I believe when all is certainly knowne, a full relation (by Authority) will be published, in the mean time be assured these men of note are slain wounded and taken (viz.) Lord *Iohn Seward*, generall of the Horse, Sir *George Willmot*, Sir *John Smith*, Colonell *Foster*, Colonell *Porter*,

Colonell

Colonell *Cary*, Captain *Stonell*, and severall others, both of good ranke, and chief Commanders, and divers of eminent Commanders were taken prisoners, amongst which is Colonell *Peard*, an old Souldier, a great Traveller and a good Scoller: he is now prisoner at *Lord Peters* house, none of ours of quality were slaine or taken: onely Colonell *Meldrum* was shot in the Arme: Major *Bosvell* wounded in the belly dangerously, Colonell *Tompson* had his foot shot off who is now come to London very cheresull: the Earl of Forth their Generall was also shot in the neck.

We have intelligence this day (being Thursday) that they have quit Reading and drawn away their Ordnance: they are rallying their men, and recruting again as fast as they can, therefore it behoves us to hasten out: We have a common rumour that Tinmoth castle is taken: it is two good to be true, I know no ground to beleeve it, but I wish it be true: We have intelligence by letters from Manchester that Colonell *Lambert* hath taken some Troopes of the Earl of *Newcastles* horses neer Bradford, the number named is 200.

Some thing I should say in answer to *Aulicus*, (that Basilicke Serpent) concerning his weekly reproaches, and invective Ice'rs at a harmlesse Dove: But *Aulicus*, all I'le Say to thee is this: if there be a fault in the printer let him answer it; the Dove is innocent, and as *Michael* said to the Devill, So saith the Dove to *Aulicus*, *The Lord rebuke thee.*

Printed according to Order for L. C.

Aprill 5 26 Numb. 1

OCCURRENCES

Of Certain Speciall and Remarkable Passages in PARLIAMENT, and the affaires of the Kingdome.

Published according to Order, for fuller satisfaction

Containing these particulars.

1 *A joyfull victory neer Bradford in Yorkeshire, Where Collonel Lambert fought with Cole Bellasses*

- 100 *were slain and wounded,*
- 10 *Captains and other Commanders were taken, and*
- 100 *of the enemies foot, and*
- 200 *of their horse,*
- 29 *Colours, quite routed and fled, save onely those were slain and taken prisoners.*

2 *How Sir Iohn Gell hath taken two Troops of the enemies horse and riders.*

3 *An Ordinance for the strict observance of the Lords day, passed in the house of Commons.*

4 *A Letter from Sturbridge in Worcestershire, certifying how valiantly Collonel Fox, neer Sturton Castle with 200 horse and 200 foote did good execution against the enemie, and with the losse of 20 men.*

- *Tooke Captain Rocke prisoner,*
- *6 other prisoners,*
- *And slew many, amongst which were many of note.*

5 *How all the horse that could be gathered at Oxford, about foure dayes since, amounted but to three thousand.*

6 *How Hoptons Forces began to rally again, and a supply from Oxford coming to them, Sir William Waller fell again upon them, and hath routed them again, and taken 500 armes.*

7 *A true relation of the Scots proceedings at Tinmouth castle, not yet taken, and a List of the chiefe commanders, and their names and their Forces, and the Ordnance in the said castle.*

- *Sir Thomas Bodley Governour*
- *1 Liextenant collonel*
- *1 Serjeant Major*
- *1 captain Lieutenant,*
- *The Master of Ordnance,*
- *4 captains more,*
- *4 Lieutenants*
- *4 Ensignes*
- *830 Souldiers*
- *33 pieces of Ordnance.*

London, Printed for *Andrew Coe, Anno Dom.* 1644.

OCCURRENCES

Of the moſt Remarkable Paſſages of Parliament, and the affairs of the Kingdome, for fuller ſatisfaction.

ON Saturday laſt, the Houſe of Commons ſate verie cloſe about thoſe that ſhould be appointed to draw up the Propoſitions, and to anſwer the paper from the Dutch Embaſſadour, for the Houſe of Commons had agreed that the Committee of State for both Kingdomes ſhould draw up the ſame, but the Lords did not conſent thereunto, and did therefore deſire that another Committee ſhould be nominated, it was therefore put to the queſtion in the Houſe of Commons.

Queſtion.

Whether the Houſe of Commons doe think it fit to concurre with the Lords for election of a new Committee or no.

Reſolved upon the Queſtion.

No.

On Wedneſday laſt the Houſe of Commons deſired a Conference with the Houſe of Lords about the ſame, at which time Maſter *Prideaux* in the name of the Houſe of Commons, made a grave and learned Speech, to deſire the Lords that it might ſpeedily be referred to both Kingdoms: ſhewing that the ſame could no ways be any breach of priviledge, ſeeing they could produce many examples in the like kinde.

Con-

Concerning the great victory obtained by Sir *Wil. Waller*, and their routing of *Hopton*, so many have already written of it at full, that I shall not need to write any thing thereof.

The dissimulation of the enemie doth daily more and more appear to the World, I shall instance only that particular at Newark as appears by a Letter sent to the Lord *Digby* from Prince *Ruperts* Quarters.

My LORDS,

His Highnesse (Prince Rupert*) condiscended to these Articles, which be both honourable and safe. of the Articles (my Lord) this is the originall Copy.*

1 That all match bullet, powder, canon, and all other fire Armes belonging to the Artillerie, be delivered.

2 That all Souldiers march away with their swords by their sides, and colours and drums.

3 That all Officers march out without molestation with their Armes and horses for themselves and servants, and bag and baggage, money and whatsoever else doth truly belong to themselves.

4 That all Troopers and Dragoneers, march away with their Swords, Horses, and Colours.

5 That his Highnesse send a convoy to protect us from all Injurie, two miles from his utmost Quarters towards Lincolne.

Richard Graine, Milas Hebart,
William Neal, Io: Palgrave.

But besides these conditions, his highnesse gave by instructions to his Commissioners, to insist upon a demand of some prisoners before taken, which was also granted them, on the next morning the Rebels marched out, but for the Horsemens carrying away their Armes, and others their Pikes. ☞ Our unruly Souldiers taking this occasion to quartell, tooke more from them by the Articles then they should have done.

March 21. 1643. A Now

Thus far by the way only, to ſhew their cruelty, now to you an account of the laſt Occurrences of the Parliament, and the proceeding of the Armie.

Whereas it is reported that Tinmouth Caſtle is taken by the Scots, concerning which there is no meſſage or Letter come either to the Commiſsioners or to the Parliament, and therefore I doubt the truth of it, onely thus much I heare for certain, that Lievtenant Rudſton is made Captain of a ſhip (which is gone from thence to Flanders) and two pieces of Ordnance were taken out of the higher workes for the ſhip, and that the Scots have made ſome onſets upon them: and forced them to remove eight peeces of Ordnance which lay upon the lower workes, and with the ſame to retreat into the Caſtle, and the Scots are got within their workes, but that the Caſtle is taken their is no certain relation come.

A Liſt of the Chief Commanders, Men and Ordnance.

Sir *Thomas Ridley* Governour of Tinmouth Caſtle.
Captain *Tompſon* his Captain Lievtenant, his men 200.
Lievtenant Colonel *Daviſon*, and of his Companies are 150.
Serjeant Major *Clark*, and of his Company 120.
Captain *Chapman* and his Company 100.
Captain *Daviſon* and his Company 100
Captain *Sharper* Maſter of the Ordnance 80.
Captain *Eiden*, and Dragooners under him 80.
Lievtenant *Owen*. Lievtenant *Cutler*. Lievtenant *Partridge*.
Lievtenant *Lee*. Enſign *Bolt*. E. *Doughty*. E. *Chapman*. E. *Babrick*.
25 Ordnance mounted in the Caſtle.
Eight Peeces of Ordnance brought from the Works.

Since Col. *Foxes* taking of Sturton Caſtle in Warwickſhire, from the enemy, where Col. *Fox* placed a Gariſon, the enemy have laid a ſtrong ſiege againſt it, and made ſome aſſaults, and were valiantly repulſed ſince, which by a Letter from Sturbridge, it is certified, that Cap. *Fox* hath done a valiant exploit againſt the enemy there, a Copy of which Letter followeth.

Col.

Colonel Fox is well, and so is the Major, they with 200 horse, and 200 foot, went to remove the siege at Stanton Castle, upon Wednesday last, but Col. Fox passing with his horse, to fire the enemy before the foot could come up to joyne with him, (for such was his valiant spirit) the enemy fell upon him, and caused him to retreat: his foot marched forward and joyned with him: our men being very active all this while, and doing good execution, but our men being over powred with strength were forced to retreat: after which Col. Fox rallied his men, by which he found that hee had lost of his owne and the other troop, and of the foot not twentie men, there being then no more missing in all.

But he hath taken from the enemy Captaine Rock, *and six more prisoners, and slae many amongst which were very considerable men. But how many were wounded and slain: I can give you no exact account: only thus much as I write, is reported by those men here taken prisoners.*

But the Castle being little considerable, and our men likely to be in extreamity there, and so little booty for the enemy to gaine, they had a parley after Col. Fox was retreated, and yesterday the Castle was surrendred upon fair quarter, the Commanders to march away with horse and armes, and all the common souldiers without their armes: which armes were not 200, part of those which were before taken from the enemy.

Sturbridge, March 30. 1644.

From Oxford it is certified, that about four days since the enemy mustered all their horse at Oxford, which amounted not to above 3000, which is all they have both for the Lord *Wilmot*, and for Oxford, and all the rest of their Garisons betweene Oxford and Bristoll.

Yesterday by Letters from Sir *William Waller* quarters it is certified, that the enemy began to rally, and had some strength to joyne with them from Oxford: And Sir *Wil. Waller* againe fell upon them, routed them, and took from them 150 Armes.

Yesterday the house of Commons passed an Ordinance for the due observance of the Lords Day, prohibiting tipling, and gaming, and sports on that day, as also selling of wares & the like.

I heare it reported that the Queen having bin upon her knees praying (by speciall advice of one of her ghostly Fathers) *that Sir William Waller might be routed by* Hopton *and utterly ruined, and all his Army*, was not long after come forth of her Chappell, but she had a mischance, yet not as it is reported, delivered of a dead child, so far as I can learne of certaintie; but she had a fall, by which shee received a bruise; as if God Almightie had told her Majestie how vain such prayers are against his peoples, whose enemies should be thus crushed and bruised, as afterwards in this particular it fell out.

On Wednesday last, it was by severall Messengers certified, that sixtie horse load of Ammunition is brought safe to Glocester from Warwick, and that Col. *Massey* is preparing a gallant Army, entending sodainly to be in the field to scoure those parts of the Cavaliers.

Prince *Rupert* is returned into Shropshire, and marching towards Worcester, strengtheneth his forces out of those Garrisons, and driving many of the Countrey people before him against their wils, it is supposed he intends for the West: and is much displeased that the Lord *Wilmot* should receive so much honour at Court as hath lately been put upon him; not liking that hee should have that hopes of being made Generall: For *Wilmot* is designed to march with two thousand horse into the West: but they say he knows not where to get a thousand.

The crueltie of the Irish Rebels in Cheshire, is great to the Country people: who had but little left them before, and now they take away all that they have left, and have burnt downe the houses of honest Protestants in severall places, and have bin within a mile of Nantwich.

It was reported, Wednesday last, by some that came out of the North, that the enemy was making great preparations at York, and that they were marched out of York, with betweene twentie and thirtie Colours, horse and foot, intending, as it was supposed, to march towards Bradford: because they heard that Col. *Lambert* was marching that way with a small number.

The

The Bishop of Canterburie was yesterday brought againe to the Lords: but I shall not weary your eares any more with the relation of him; because there is no end of his insolencies, tyrannies and treasons, for I doubt not but in short time you will see a period of it by the execution.

The Pool men, some few dayes since had notice of a designe of the enemy to draw all the force they could to come against them, but since *Heptons* routing, the enemy flies further off, and draw all the strength they can out of the West (if it be possible) to recrute *Heptons* Army, but supply comes into Sir *Wil. Waller* so fast, that I believe the enemy will have little time to rally, or recrute.

Sir *Thomas Fairfax* is again upon the designe for Yorkshire, as it is supposed to joyne with Collonell *Lambert*, both to cleere those parts about Lancaster and Hollifax, of the Cavaliers, and to stop the Earl of Newcastles march that way, and Collonell *Cunstable* is moving towards the Frontiers of the Scots Armie with a considerable strength, so that it is believed ere long we shall here of action in those parts.

Collonell Mitton is returned back also towards Cheshire, expecting to have Sir Tho: Middletons Forces speedily to joyne with him against the Irish.

For that it hath pleased God to give to Sir Wil: Wallers Forces such a victory over the enemie, the Parliament have ordered that publike thanksgiving shall be solemnised to Almighty God for the same on Sunday the 14 of April in all places on the South of Trent, and on Sunday the 28 of April in al places on the North of Trent, which is a thing that the Lord doth certainly require of us to be performed with great reverence, it being so considerable a blessing, for had our Forces been routed as the enemie was, after that sad effect which happened at Newarke; we might sadainly have lost not only our Forces. but our Laws, Religion, and liberty in a moment, for as the enemie at that time cried out in the fight, now a Kingdome or no Kingdome, they hoped to make it no Kingdome in a moment:

ment; but the Lord hath done great things for us, let us not therefore be negligent in rendring praises and thanksgiving to him.

It is also reported from good hands that Collonel Sir *John Gell* since the raising of the siege at Newarke hath taken two Troops of horse from the enemie, and carried them prisoners to Derby.

By a messenger which came to Town yesterday it is certified out of Yorkshire, that Collonell *Ballaces* hearing that Collonell *Lambert*, was at Bradford with a small strength, drew out his Forces from Yorke and marched against him, and faced the Towne, the enemie being discovered, Collonel *Lambert* drew out 300 men out of the Towne, but the enemie being of great strength our men ventured not too far from their workes which they made good in despight of the enemie, and beat them off with great losse on the enemies side, slew many, and many more were wounded; Collonel *Lambert* refreshing his men with supply caused the enemie to retreat, but our men pursued them, and left not pursuing till they had routed Collonel *Ballaces* whole body, tooke 200 horse and 100 foote, and utterly routed them, and by those who Collonell *Lambert* hath taken prisoners it is certified that the enemie had 29 Colours before the Town.

A List of the particulars reported.

100 slain and wounded at the least, some of note.

Taken Prisoners.

10 Captains and other Commanders,
100 Foote, 200 horse.
29 Colours routed.

Published according to Order.

The last 27

PROCEEDINGS OF THE SCOTS,

BEING

A Report by a Messenger sent from the English Commissioners at *Sunderland*, with Letters to the Lord *Wharton*, Sir *Henry Vain*, &c.

Delivered to the Parliament on Saturdry, Aprill 6. 1644. by Master *John Hardy*.

With a Warrant signed,

By *William Row*. Secretary to the Commissioners.

LONDON

Printed by *Andrew Coe*, and published according to Order, M DC XLIV.

PROCEEDINGS

OF THE

SCOTS,

A Report by a Mr. Greene, from [illegible]

[illegible]

[illegible]

[

The last proceedings from the Scots Army

MArch the 25 and 26 there was a great fight neere Sunderland, there was of the Scots about 300 wounded, some of them slain, and others since dead to the number of about 60, this was all the losse we sustained in that fight, which was within some 2 miles of the north of Sunderland: But of the Earl of Newcastles men there were slain at the least 1500 amongst which were divers of great quality: Sir *Marmaduke Langdale* was slain and divers of great note, some of them his Excellencie Generall *Lesley* gave them the credit of an honourable burial according to their degrees, mongst which were at the least 30 Colonels, Majors, Captains, and Lievtenants, besides other Officers, and there were taken prisoners from the enemie almost a hundred. They retreated towards Newcastle, the Scots pursued them very close,, Then the Earle of Newcastles Forces spread themselves and disperced towards Chestry streete and so to Durham, and quartered towards Bishop Anckland, and Branspith to see if they could rally their men, but the Scots still pursued them, cleering the way up the River as they went.

March the twentie seventh, the Scots marched towards Lumley Castle to cleer the River for Coals, his Excellencie the Lord Generall having then eight peeces of Ordnance carried from the ships, for before hee had only two peeces, save only his small pieces wherewith good execution was done.

From the twentie seventh of March, to the end of the moneth, the Scots were and so are still in pursuit of the enemie: the Earle of Newcastle all this while: not having taken a man of the Scots Armie to my knowledge, but there are daily many that desert the enemie, and come into us both from Newcastle, and also from the Armie, seven or eight everie day: some daies more, who take the Covenant and join with our forces: there hath thus come in at the least 200 and more come in daily: declaring that they were forced against their wils to fight under the Earl of Newcastle, and that in the fight the Earl of Newcastles horse did force them to fight, and kept them in with their Cares and Swords: & hurt, pistold, and slue many that retreated: and they do also affirm, that there are many more in the Earle of Newcastles Armie that would faine come away, if they had an opportunitie.

Since there hath been many skirmishes, but none considerable before the date hereof, but the Scots still pursue the enemie to prevent them as much as they can from Rallying.

The Commissioners are come from Morpeth, and are all at Sunderland. The last of the Commissioners came to Sunderland this present Munday, being the first of April: which is a place where is great store of provision, so that from thence Thursday before, Generall

neall *Leſsley* removed his Quarters, and carried away bag and baggage: only 3000 he left for that Garriſon, and another neere it, and hath fortified the Town verie well, and ſecured all places as he leaves them. But another part of the enemie lying towards Lumly Caſtle, hath hindred the Lighters from carrying the Coals to the ſhips; but there was a Convoy to have gone with them to the ſhips, had not the battle prevented, but there is no doubt but the enemie will be removed ſodainly, and Coals ſent ſpeedily to London: There are about 120 ſhips that ride in Sunderland Harbour for Coals, and there is ſo great a quantitie of Coals alreadie above the ground at the Pits readie to be taken away, that they are not to be valued: there is ſo vaſt a quantitie: and the Commiſſioners are reſolved upon this courſe, to ſerve thoſe ſhips firſt with Coals that bring proviſion, which is but reaſon, their being ſuch want of proviſion amongſt our men, not only to ſupply the Armie, but alſo to encourage others that come for coals thither to bring proviſion with them.

Sir *Tho: Glenham* is in Newcaſtle, but few cõſiderable men of note, nor as ſome that come out from thence to our men, certifie not above 120 Souldiers beſides the Inhabitants, and they have denied the Earle of Newcaſtle to come in or any of his Forces: more then what are in the Town already, till they ſee who ſhall win the field.

The Town begins to be much ſtraitned of proviſion, and are out of hope to have any reliefe, eſpecially ſince the Earl of Newcaſtle is driven Southward, and the Scots compaſſe the Town both by Sea and Land, in Northumberland and in the Biſhodrick, and they

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are blockt up by water, our Forces commanding the River.

The Scots are every day at Gatehead; which they take great care to prevent the enemie from burning themselves being possest thereof, but the enemies Works there are all pulled down and demolished, only a partie are placed to prevent the enemie from issuing out of the Town to destroy those Suburbs, and houses at Gatehead.

By all probabilitie, it is not any ways likely that Newcastle can hold out long; and the Scots doe daily expect when they will sound a parley about the delivering up thereof.

Generall *Leshley* is marched towards Durham, and the Marquesse of *Argile* goes along with him, and many of the Nobilitie: pursuing the Earle of Newcastle. A Regiment lies at Blyth, and two Regiments at Morpeth, who doe often issue out to face Newcastle, and to keep the Countrie from being further wasted and spoiled by the enemy.

There are two Regiments that lie at Sunderland, and a Regiment about a mile off: In Sunderland are about 100 prisoners of the Earl of Newcastles Forces, Colonels, Captains and other Officers, for common men, they turn them away and will not charge themselves with keeping of such only those of note.

Generall *Leshley* is still in pursuit of the Enemie, not permitting them to rally.

Thus far the report of John Hardy.

(There is a report that the Earl of Newcastle should fall upon the Scots on Sunday last neer Sunderland, and that the Scots gave them a repulse, slew and tooke prisoners a numerous company of them, & utterly routed them, but this the Messenger reporteth not, nor knoweth of it.)

By the Committees and Commissioners of the honourable houses of the Parliament of England.

To all Commanders and Officers in the Parliament service both by sea and land.

WHereas the bearer hereof Iohn Hardy was sent from the Parliament to us in Scotland, and hath since continued with us untill

untill now that hee is to returne to London, these are therefore to require all Commanders, Officers, and Souldiers, both by sea and land, to suffer him to passe quietly without let or molestation. And Francis Dobson Master of the willing Minde of Hull, is hereby desired to give him free passage for London.

William Row, Secretary to the Commissioners.

Published according to Order.

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The Lady Hopton *with* 200. *Horse taken.* *Numb.* 28.

The true Informer:

Continuing a collection of the most speciall and observable Passages which have been informed from severall parts of his Majesties DOMINIONS.

From Saturday March 30. *to Saturday* Aprill 6. 1644.

I. *The Intelligence brought yesterday to the Parliament from the Scots Army, concerning the last fight betweene them, and the Marquesse of* Newcastles *Forces, wherein the Scots slew* 1000 *and tooke many prisoners.*

II. *The taking of the Lady* Hopton, *with* 200. *Horse, by some of Sir* William Wallers *Forces, as she was going to her husband the Lord* Hopton.

III. *An Ordinance of Parliament, for a publike day of thanksgiving to be kept in London on Tuesday next, April* 9.

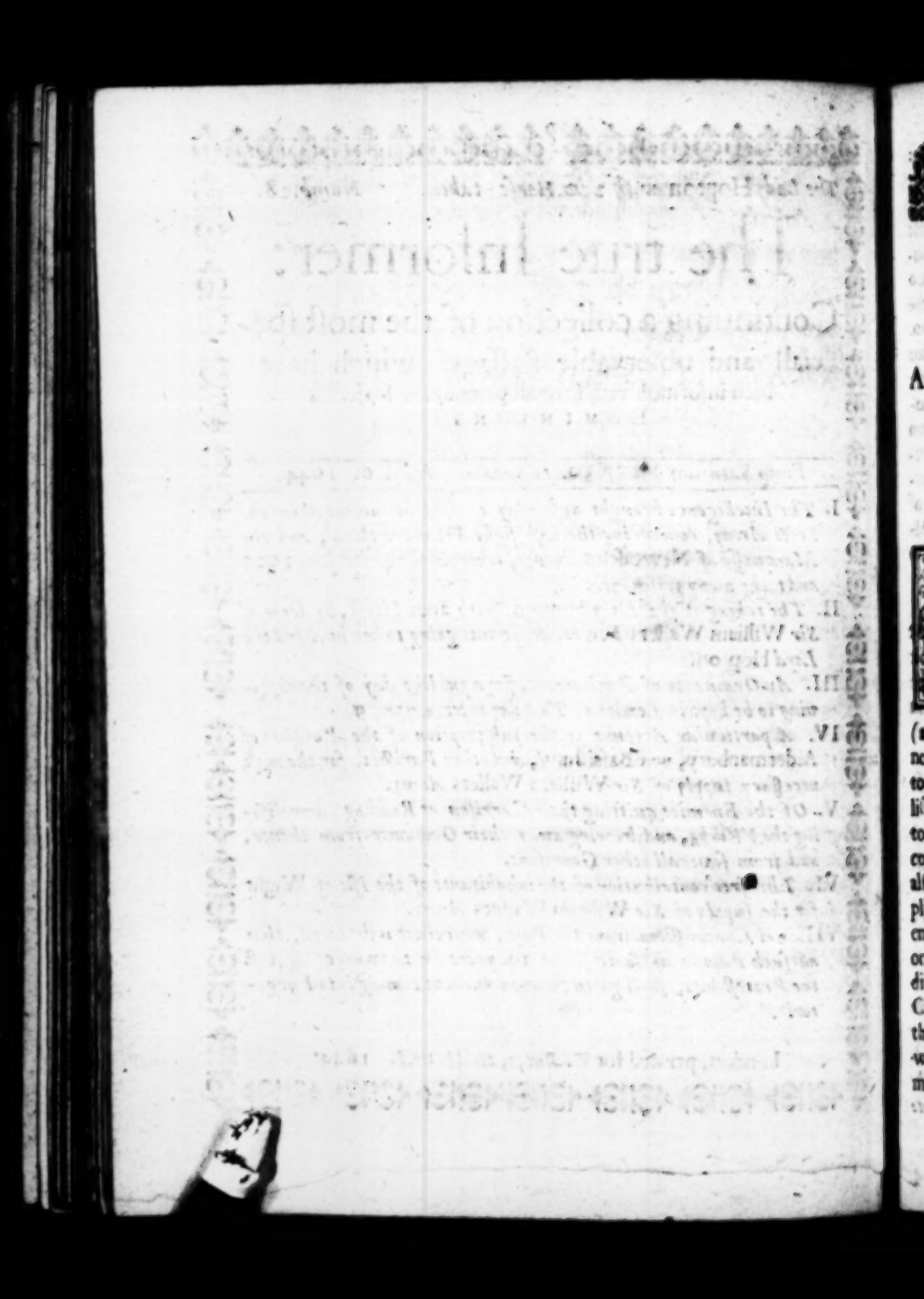
IV. *A particular Account of the subscription of the Parishes of* Aldermanbury, *and* Basishaw, *and other Parishes, for the most necessary supply of Sir* William Wallers *Army.*

V. *Of the Enemies quitting their Garrison at Redding, demolishing the Works, and drawing away their Ordnance from thence, and from severall other Garrisons.*

VI. *The free contribution of the inhabitants of the Isle of* Wight *for the supply of Sir* William Wallers *Army.*

VII. *A Commission from the Pope, wherein it is declared, that all such Papists as shall serve* 10. *years in the warres against the Protestants, shall go to Heaven without coming into Purgatory.*

London, printed for *T. Bates*, and *I. W. I.* 1644.



The true Informer:

CONTINUING

A Collection of the moſt ſpeciall and obſervable Paſſages which have beene informed this *Week from ſeverall Parts of His Majeſties Dominions.*

Sir William Wallers Army.

THe buſineſſe of the greateſt concernment now on foot being the ſupply of Sir *William Wallers* Forces, to which we ſhould the rather be incouraged, in regard the Enemies are making all poſſible preparations to come againſt him; and their grand Champion, Pr. *Rupert*, being (after his long perambulation) come to Oxford on Wedneſday laſt, whoſe Forces (as is thought) will be deſigned to joyn with the L. *Hopton*, who is now rallying, and indeavouring to recrute his late routed Forces, and to that end the Enemies have quitted their Garriſon at Redding, demoliſhed the Works, and drawn away their Ordnance, and the like is done to many of the reſt of their Gariſons, which they conceived moſt inconſiderable. But as the Enemies are forward in their preparations, ſo alſo are the Parliament as carefull and ſedulous for providing of Supplies for Sir *William Waller*, to be as a Reſerve, and to counterpoiſe the enemies Forces, in caſe they ſhould come againſt him. And therefore on Wedneſday laſt Aprill 3. both Houſes of Parliament paſſed an Ordinance, whereby they inabled the Committee for the *Militia* of the City of London, to raiſe Forces both of Horſe and Foot, and to take the Subſcriptions of all ſuch as are willing to contribute any Money by way of Loane, or otherwiſe, for the buying of Horſes, Arms, and Ammunition, and for paiment of the ſouldiers now with him, for the bet-

ter purſuing of the late victory obtained against the L. *Hopton* Forces: which money ſhall be repaid, with Intereſt, out of the firſt money that ſhall be raiſed by the Exciſe. Alſo His Excellency, the Parliaments Lord Generall, hath taken ſpeciall care that there ſhall preſently be ſent forth a complete Brigade of Horſe and Foot, of about five or ſix thouſand men, under the Conduct of Major Generall *Skippon*, namely 2000 Foot out of London, and Col. *Harveyes* Regiment of Horſe, and the Maiden-Troupe out of the County of *Hartford*; 2000. Foot and 600. Horſe of his Excellencies, which are now ready at S. Albans. And for the City-Regiments before-mentioned, there will be all poſſible care taken ſpeedily to complete them, for which purpoſe, the Commanders, Captaines, and Officers had their ſeverall Commiſſions given them on Thurſday laſt, Aprill 4 to raiſe complete, and draw their Forces forth within the ſpace of 14. dayes. Alſo many well-affected perſons in moſt parts of the City have ſubſcribed ſeverall great ſummes of money for the purpoſes aforeſaid, and particularly the Pariſhes of Aldermanbury, and Baſing-Hall have (thereby giving a good example to others) ſubſcribed as followeth: *viz.*

Towards the raiſing and maintaining of Horſe and men to be ſent forthwith, in purſuance of the late Victorie obtained by Sir *William Waller*, and Sir *William Belfore*, according to the direction of the Lord Mayor, and the Committee of the *Militia*, two returns (among others) have been made to the effect which followeth.

THe *Inhabitants of the Pariſh of* Baſſiſhaw London, *have ſubſcribed to finde* 36. *armes and* 63. *mens pay for three moneths, at* 4. s. 8. d. *which amounteth to* 176. l. 8. s. *for this preſent expedition, under command of his Excellency the Earle of* Eſſex *as the Kingdomes pay aforeſaid, to advance one moneths pay on their march, and the reſt monethly.*

The ſaid Pariſhioners have appointed Collectors to gather in this money ſpeedily, and alſo a Treaſurer, who is to iſſue it out for the purpoſe aforeſaid, and no other, by conſents and knowledge of the Common-Councell men, or major part of them, who have agreed that when they know the men they are to pay, and that they be ready to march, one moneths pay ſhall be delivered into the Captains hand to be paid by him unto the ſoldiers weekly, and the reſt moneth and moneth in like manner. And if the

State

State shall ordaine any Security for the re-imbursement of the moneyes raised for this expedition; the Parishioners aforesaid desire to have their interest therein as others shall have, and their armes restored upon the return. And if the service now intended shall not be proceeded in, then the Subscribers hold themselves disingaged from their severall paiments.

The Inhabitants of the Parish of Mary Aldermanbury *have subscribed towards this service to pay for* 163 *men at the Kingdomes pay for three moneths, upon condition that the Expedition be presently put in Execution.*

The Committee of the Militia *concerning the said Returnes (of any they have yet received) are most likely to carry on the good worke intended, have thought fit to cause the same to be printed, and to recommend the consideration thereof to all other Parishes for their imitation, so farre forth as they shall think fit. And do further declare, that when they have received the returnes of all, or most of the other Parishes, (which they desire may be brought with all speed) that they will make their humble addresses to the Parliament for the obtaining such security and incouragement for all that contribute to this Expedition, as they shall apprehend upon perusall of the Returnes, is most probable to give all men content. Dated the first of* Aprill, 1644.

Tim. Felton, Clerk to the said Committee.

Sir *William Waller*, as wee had Intelligence on Fryday night last, April, 5. is in or neer Salisbury in Wiltshire, and that the Inhabitants of that County, and the other Westerne parts (being wearie of their long Bondage) come in apace unto him, so that it is thought, hee will shortly have a very considerable Army: His owne Souldiers are well and very courageous, not fearing the face of any Enemy.

Isle of Wight.

But before we have the Relations concerning Sir *William Waller*, we must not omit to give you an account of the good affections of the Inhabitants of the Isle of Wight, to whom Sir *William Waller* lately sent a Message, desiring them to send unto Southampton such provisions of Victualls, as they could procure for his Army, where he would send them moneyes for whatsoever they should send, upon which Message many of the Gentlemen and other Inhabitants of that Iland met together in consultation, where a Motion was made and consented unto, that seeing that Sir *William* came with his Army into those parts

for

for their preſervation, defence and ſecurity, from the common enemy, they would every of them, according to their ability, ſend him proviſions for his Army, whereupon they ſend great ſtore of Corne, Butter, Cheeſe, and other neceſſary Proviſions, and refuſe to receive any Money or for the ſame. They have alſo ſent a ſupply of men unto him.

Weſtminſter.

Thurſday laſt, April, 4 was the day appointed for his little Grace of *Canterbury* to come againe to triall, and accordingly he was brought by the Lievtenant of the Tower, from thence to Weſtminſter; But by reaſon of the urgent and great Affaires of the Kingdome, then in agitation between both Houſes, namely, concerning the perſons who ſhould be appointed to draw up Propoſitions to his Majeſty, and an Anſwer to the Paper from the Dutch Ambaſſadour, his Tryall is deferred till Munday next, Aprill 8.

Italy.

Out of Italy we have lately Information, that the now Pope of *Rome* hath lately ſent forth ſeverall Breves, directed unto the Catholike Rebells in Ireland, declaring; That all ſuch of them, or any others in any part of the World, that ſhall fight the ſpace of ten yeare under his Standard, at their owne chatges, for the defence and advancement of the Catholike cauſe, ſhall goe to Heaven without entring Purgatory; which I the rather give credence unto, in regard it has been an old ſtratagem of Anti-Chriſt, for I have read in an ancient and true Hiſtory: That when the Pope of Rome had poſſeſſed himſelf in ſuch a ſtrange and unexpected manner of the Monarchy of the whole Earth, and exalted himſelf above all that is called God, had Kings and Princes to doe him ſervice, had that power to raiſe all the powers of the World againſt the poore *Waldenſes*, he ſent out his Proclamations; That upon condition that any man would fight fourty yeares at his own charges, on his ſide, againſt the *Waldenſes*, they ſhould goe to Heaven without going to Purgatory. Where was ever ſuch a deſigne undertaken, as that under colour of Religion, to ſlay neere 400000. Chriſtians? but becauſe they did not entertain the truth with a love unto the truth, therefore they thought to merit by that bloody ſervice. An ingenious Papiſt writing that Hiſtory, confeſſes; That the *Waldenſes* held in many things the Doctrine of the Church of Rome, onely they were of opinion that the Pope was Anti-Chriſt, and Rome the Whore of Babylon, and the Emperour hearing of the reproaches caſt upon them by reaſon

reason of those opinions, wished that all his Subjects were no worse then the *Waldenses*, the like would his Majesty doubtlesse say of those his Majesties best Subjects, whom he now accounts Rebells, if his eyes were but open to see the mysteries and delusions of the Popish Faction.

Westminster.

Both Houses of Parliament have passed an Ordinance for the making of Salt-Peter within the Kingdome of England and Dominion of Wales, wherein they declare; That whereas divers forraigne Estates have of late prohibited the exportation of Salt-Peter and Gunpowder, out of their owne Dominions and Countries, which will inforce us to make use of our owne Materialls for that purpose: It is therefore Ordained, that such persons as shall be nominated and allowed by the Committee of Lords and Commons for the safety of the Kingdome, or any five of them, their Factors, Workemen, and Servants, shall have power and authority by the said Ordinance, to search and digge for Salt Peter, in all Pigeon-Houses, Stables, Sellars, Vaults, Ware-houses, and other out-houses, yards, and places likely to afford that earth, at fit seasons, levelling the ground, and repairing any damages done by them, which Ordinance of Parliament is to continue for two yeares from the 25. of March last.

On Wednesday night last, Aprill 3. The valiant Commander Colonell *Mitton* came to Towne, to informe the Parliament of the affaires in Shropshire, Cheshire, and the parts adjacent, that so the more speedy course might be taken for the security of those Counties from the further progresse of the Lord *Capell* and the Irish forces, by the joining of Sir *Thomas Middleton* with the Garison at Wem, which is otherwise likely to be much straightened by the Enemy.

Both Houses of Parliament have passed an Ordinance for the keeping of a solemne day of Thanksgiving for the late successe of Sir *William Waller*, and Sir *William Belfore*, against the L. *Hopton* in all places in London on Tuesday next Aprill 9. and in the Countreys on this side Trent upon the 14. instant, and on the North-side Trent upon the 28. following: and Mr. *Obadiah Sedgwick* is one of the Ministers appointed to preach before the House of Commons at *Margarets Westminster* on Tuesday next.

On Friday last Aprill 5. there came a Skipper to the Parliament from the Shields neer Newcastle, who confirmed the former intelligence

gence from the next concerning the severall skirmishes betweene them and the Marquesse of *Newcastle*, but more particularly insomuch, that the greatest fight was on Sunday March 24. when the Marquesse of *Newcastle* came with all his Forces against the Scots Army, in the Front, and the Garison that was in Newcastle fell upon their Rear; so that the Scots had a sharp incounter betweene both Parties, till at last (being assisted by the Seamen that lay in the ships before Newcastle, who landed their Ordnance, and plaid fiercely upon the Newcastellians) they forced the Marquesse to flie beyond Durham, and drove the Garison into the Town, killing neere 1000. of them, and taking divers of them with little losse. That they were lately supplied with provisions which came to Sunderland, and that they are in great hope of the speedy taking of Tinmouth Castle, having strongly besieged it by land, and the ships which ships intending to lie against it by sea.

Also the same day there was a Conference betweene both Houses of Parliament, at which the Lords delivered their Reasons unto the House of Commons of their former Resolutions to have the Propositions, intended to be sent to his Majesty, to be drawne up by a select Committee for that purpose, which was left to the consideration of the Commons.

The Lady *Hopton* was this week going with 200. Horse to her Husband, but (as wee were this day advertised by good hands) she was taken her self and the 200. Horse, by some of Sir *William Waller's* Forces. Sir *William* kept the Horses, and let the Lady go.

The Lord *Hopton* being joined with Prince *Ruperts* forces and the greatest part of the Kings Army, is now at Marlborough in Wiltshire, their designe being to augment their Army out of the Westerne parts.

Sir *Thomas Fairfax* hath lately sent 2000. Horse into Yorke-shire, to joine with the Scots, upon whose comming, they will be the better able, both to pursue the Marquesse of Newcastle, and keep a strict siege before the Towne.

Published according to Order.

The Anti-Confederacie:

OR

An Extract of certaine Quæres, concerning the *Solemne League and Covenant.*

Framed according to thoſe Rules of an Oath, preſcribed by GOD Himſelfe:

JEREM. 4.2.

Thou ſhalt ſweare, The LORD *liveth, in Truth, in Judgement, and in Righteouſneſſe.*

Iſaiah 8.12.

Say ye not a Confederacie to all them to whom this people ſhall ſay a Confederacie: neither feare ye their feare, nor be afraid.

Prov. 24.21,22.

My ſonne, feare thou the LORD, and the King, and meddle not with them that are given to change.

For their calamity ſhall ariſe ſuddenly, and who knoweth the ruine of them both.

Hoſea 10.14.

They have ſpoken words, ſwearing falſly, in making a Covenant: thus judgment ſpringeth up as hemlock in the furrows of the field.

OXFORD,
Printed in the Yeare M. DC. XLIV.

An Extract of certaine Quæres concerning the *Solemne League and Covenant.*

Framed according to those Rules of an Oath, prescribed by GOD Himselfe:

JEREM. 4. 2.

Thou shalt sweare, The Lord liveth, in Truth, in Iudgement, and in Righteousnesse.

ARTICLE I. QUÆRE 1.

HOw can we sweare in truth, *sincerely and really to endeavour the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government?* When, 1. Not one of a thousand, nay of ten thousand, knowes what the *Doctrine, Worship, Discipline and Government of the Church of Scotland is.* 2. Such is the *Doctrine, Worship, Discipline and Government of the Church of Scotland,* that if the most zealously affected to this Covenant did but seriously consider some particulars, that this generall Bond ties them unto; they would be as unwilling to take it themselves, as they are unconscionable in forcing others to take it: there being divers things in the *Doctrine, Worship, Discipline and Government of the Church of Scotland,* which are as contrary to the fancies and fantasticall opinions of these Humorists, as what they most distast in the *Doctrine, Worship, Discipline and Government of the Church of England.*

[QUÆRE 2] How can any, either they of *Scotland* or we of *England,* sweare in judgment and righteousnesse *to indeavour to preserve the Discipline, Worship, and Government of the Church of Scotland* (which must needs be understood according to the present Orders and Forms, and other Rites and Ceremonies now established in that Church) when the Church of *Scotland* her self in her publique *Confession, Artic.* 26. acknowledgeth, that they doe not thinke, *That the said Government in all things, or the same Order in every Ceremony or Right, can be constituted for all Ages, for all times, and for all places: but that they may be changed, &c.* Besides, if we regard the true proper ends of *Discipline* and *Government* in a Church; which are the correcting and suppressing

preſſing of Vice, and the incouraging of Virtue, the avoyding confuſion, and the preſerving of decency and order; we do not ſee any ſuch extraordinary happy fruits of the preſent *Diſcipline* and *Government* of that Church, that ſhould invite us to ſweare the perpetuity of it. For your ſatisfaction herein, inquire into the lives and manners, the fidelity, piety, chaſtity, and civility of that Nation.

[QUÆRE 3] What if the King, Parliament, and Aſſembly of *Scotland*, ſhould thinke fit to alter any thing in the *Worſhip, Diſcipline, and Government* of that Church, (as formerly they have, and may againe, by their owne confeſſion, moſt juſtly, if there be cauſe?) are not all that take this Covenant bound, (ſo farre as an unlawfull Oath can bind) to indeavour the contrary? and what miſchief may this produce to both Kingdomes?

[QUÆRE 4] In what truth or equity can we, either of this Nation or that, ſweare to indeavour the *preſervation of the Reformed Religion in the Church of Scotland, in Doctrine, Worſhip, &c.* and at the ſame time, with the ſame breath, ſweare to indeavour the *Reformation of Religion in the Kingdoms of England and Ireland*, when we acknowledge in the Introduction to this Oath, that the *Reformed Religion* in all three Kingdomes, is *one* and the *ſame*, whereas if it be one and the ſame, certainly, if it require *Reformation* in the one Kingdome, it muſt needs require it in the other.

[QUÆRE 5] In what Judgement or righteouſneſſe can we, that profeſſe our ſelves to be of the Religion eſtabliſhed in the Church of *England*, ſweare the indeavouring *the Reformation thereof in Doctrine*, when ſo to ſweare preſuppoſeth and implyeth ſome notorious, palpable, known errours and corruptions in that Doctrine, which need Reformation: Whereas the *Doctrine* of the Church of *England*, hath bin ſo eſtabliſhed and approved by the Lawes of this Kingdome, and by the Synods, Convocations and Aſſemblies of the Reverend, Learned and Religious Divines of this Kingdome from time to time, & hath bin ſubſcribed unto, & that *ex animo*, (as every one hath profeſſed) to be agreable to the word of *God*, by all that have taken upon them any cure of ſouls or entred into ſacred Orders, as alſo, hath been propugned and maintained, by the moſt eminently Learned, and devoutly Religious Divines, that have lived ſince the Reformation againſt all Papiſts, Anabaptiſts, Brownists, and all other oppoſers and impugners whatſoever, even to the ſealing of that truth, which they have defended, with the loſſe of their blood. Againe, what an infamous brand of Levity, inconſtancy, and infidelity, will this be to all our Clergy eſpecially, who have againe and againe ſubſcribed to the Doctrine of the Church of *England*, to be agreeable to the Word of God, now to ſubſcribe that it is ſuch Doctrine as is not agreeable to that Word, but needs Reformation to make it ſo? And what a wound will this be to all thoſe mens conſciences, that tooke

the last Protestation, (if their consciences be capable of wounding) that they should now sweare to Reforme that Doctrine, which they then sweare to maintaine and defend? Lastly, To sweare us to indeavour a *Reformation* of our *Religion in Doctrine*, and not to name any one point wherein our *Doctrine* needs *Reformation*, savours so strongly of the Leaven of *Romes Doctrine* of implicite Faith, and blind obedience, (the greatest Tyranny over mens consciences, that I know that Church guilty of) that all that are true Protestants, cannot but abhorre it.

[QUERE 6] What do they meane by the *Reformation of Religion in the Kingdomes of England, &c. in Doctrine, Worship, Discipline and Government?* For the last of the foure, *viz.* the *Reformation* of the *Government* of the *Church of England* and *Ireland*, they have in the next Article fully declared what they intend thereby: Namely, the *Extirpation* thereof. And therefore the *Doctrine, Worship, Discipline and Government of the Church*, being all jointly sworn to be Reformed, we have just cause to suspect, that they intend jointly to extirpate them all.

[QUERE 7] We would faine know, if we had once sworne (as too many have) to Reforme our Religion established in the Church of England, in *Doctrine, Worship, &c.* before we have any other *Doctrine, Worship, &c.* agreed upon, and setled amongst us, what Answer could we make to any that should aske us of what Religion we are? If we should say, we are of the Protestant Religion, or of the Reformed Religion, or the like, they would demand of us further, where shall we read, or how otherwise shall we come to know, what Doctrine, or what Worship of God, what Discipline, or what Government in Gods Church, yee professe and hold to? and what could wee returne to this? If we should say, that we professe and adhere to that *Doctrine, Worship, &c.* which is established in the Church of England. In this our present Oath would confute us: For that we have thereby disclaymed that *Doctrine, Worship, &c.* as being such, as we will no longer professe and submit unto, but will indeavour to Reforme. If we should name any other particular Church, and say that we are of the Reformed Religion of Scotland, Geneva, Belgia, Helvetia, &c. In that also would this present Oath witnesse against us: For that we sweare onely to reforme our Religion in *Doctrine, Worship, &c.* as it is established in our own Churches of England and Ireland; but doe not professe to conforme in *Doctrine, Worship, &c.* to any other particular Church whatsoever: Besides, if we had named any particular Church, to whom we would conforme in *Doctrine Worship, &c.* Our Oath is but promissorie, and so would declare but what Religion we resolve to be of for the future, not what we are of for the present.

[QUERE 8.] Whereas we are to sweare to indeavour a *Reformation of*

Religion, in the Kingdomes of England and Ireland, in Doctrine Worship &c. according to the Word of God, and the examples of the best reformed Churches, We desire first to know, who shall judge, what is according to the Word of God, and what is not? If it be left to every particular mans judgement, that taketh this Covenant, we conceive, the Anabaptist will judge his Religion to be according to the Word of God, the Brownist his, the Papist his, and wee hope, that we, of the Protestant Religion, established in the Church of England, shall be able, beyond and against them all, to maintain ours to be so indeed: And what a pretty Reformation then shall we all indeavour, severall men indeavouring severall Reformations, contrarie to each other? If wee must in this case submit to the judgement of others, we would willingly know, before we sweare so to submit, who they are at least, to whose judgements we must submit, if not the particulars wherein. Secondly, wee would willingly know, which are the best Reformed Churches, whose examples wee must sweare to imitate, and who shall determine them so to be. If they would have us to understand by the best Reformed Churches, the Church of Scotland, and the Church of Geneva: We cannot but wonder, why they are not named: unlesse it be (as doubtlesse it is) to make this Covenant to be swallowed the glibber, by leaving the intended Reformation to be sworne unto in such a latitude, that every one may hope, that that Reformed Church, to whose *Doctrine, Worship, &c.* he most inclines, will be reputed one of the best. Whereas, if they had named any Reformed Churches, multitudes might have thought the *Doctrine Worship, &c.* of other reformed Churches to be better, and so have refused to sweare to reform according to the examples of those *Churches*, which they had named. And seeing they have named no Churches, but leave us to sweare to reforme according to the examples of the best Reformed Churches; our consciences telling us, that our owne Church of England, as it is reformed and established, is already so well reformed, both in *Doctrine, Worship, &c.* as no Reformed Church in the World is better, (as we are able and ready to make good against all gain-sayers) we cannot but apprehend it an insufferable imposition upon our consciences, to require us to sweare to reforme that in our Church according to the example of the best Reformed Churches, which we are assured upon good grounds is already so reformed, as may well be an example for all other Reformed Churches to imitate. Thirdly, We, that know the Positions and Maximes of the chief contrivers of this League, cannot but wonder, how they forget themselves so much; as, having named the word of God, as the rule of their intended Reformation, not to stop there, but to join therewith, the examples of the best Reformed Churches; they disclaiming nothing more, then the following of any example, either in *Doctrine, Worship, Discipline, or Government of the Church*, further then what is found expressly in

Gods

Gods Word: All examples and practises besides, being (as they phrase them) but humane inventions, and not to be admitted, much lesse imitated in Gods Church.

[QUERE 9.] In What equity can either we of this Kingdome sweare to *indeavour the preservation of the Doctrine, Worship, &c. of the Church of Scotland*, or they of the Kingdome of Scotland swear to *indeavour the Reformation of the Doctrine, Worship, &c. of the Church of England*: When wee ought not to intrude or intermeddle with the common affaires, much lesse the Ecclesiasticall of their Kingdome, nor they with the affaires of ours, unlesse the King and Parliaments of both doe first consent and call us thereunto. And to swear thus to intrude and intermeddle without that full consent and calling, is, as much as in us lyeth, to bind over both Kingdomes to the embroyling themselves in Warres and tumultuous insurrections upon everie smal occasion; as, upon the observing or not observing such and such formes of *Worship, Discipline*, and *Government*, such and such Orders and Rites, or whatsoever any considerable partie in either Kingdome shall adjudge fit to be preserved in one Kingdome, or reformed in the other.

[QUERE 10.] How can we sweare in judgement and righteousnesse, *That we shall indeavour to bring the Churches of God in the three Kingdomes to the neerest conjunction and uniformity in Religion, confession of Faith, forme of Church-Government, Directory for Worship and Catechising*: When as first we cannot understand the termes of this part of this Article, so as to make sence of them. Secondly, so farre as we doe understand their sense, they appear to us void of all reason, as I shall presently demonstrate, beginning first with the non-sense of these termes. First, what is meant by the *neerest Conjunction in Religion, Confession of Faith, &c.* or how shall we know, when the Churches in the three Kingdoms are the neerest conjoined, that so we may know, when our promise will be at an end, or whether it must not be an everlasting promise. Secondly, what is the *neerest uniformity*, and how comes *uniformitie* to be capable of diversity of degrees, when things that differ more or lesse in forme, cannot be truly said to be of one forme. Thirdly, What doe they meane by *Directory for Worship, &c.* Doe they intend thereby some established, set rule for publique Prayer, administration of the Sacraments, and other parts of Gods Worship and Service? believe me, then they did wisely in expressing their meaning in such an unwonted phrase, for otherwise their Covenant, for this verie clause sake, would never have been indured by thousands, that were most greedy in swallowing it. And here I cannot but smile to thinke, how hard the contrivers of this solemne League were put to it to find a Title for their new intended forme of Worship: They durst not for their eares, those that had any, call it a set forme of Service or publique Prayers

ers and administration of the Sacraments: That had come too near the Title of the English Common-Prayer Booke, and rather then they would make use of that Protestant Title, or come near it, they chose rather to borrow a compleate Papish Title, from *Parsons*, or *Radford*, or *Reter Camus*, or some other of that Romish Rabble, (for I cannot recall any other that ever used that Title but them) and call it a *Directory for Worship, &c.* But how yet to make sense of bringing the *Churches of God, &c. to the nearest Conjunction and Vniformity in Directory for Worship, &c.* is past my skill. And so much for the non-sense of these words, a little of their non-equity. What an unjust and unreasonable thing is it, for us of the Churches of England and Ireland, or those of the Church of Scotland, to sweare that we will *indeavour to bring the Churches of God in the three Kingdomes, to the nearest Conjunction and Vniformity in Religion, Confession of Faith, forme of Church-Government, &c.* When the Church of Scotland hath a good while since amongst themselves, solemnly Covenanted, and sworne in their *Covenant, subscribed at Edenbrough, Anno Dom.* 1581. *That they will persever in the Doctrine and Discipline of their Church, and that they will according to their calling and power defend the same all the daies of their life, under paine of all the Curses in the Law, and upon the hazzard of body and soul in the day of the dreadfull Iudgement.* So that to make good this part of this present League, of bringing the *Churches of God in the three Kingdomes to a nearer conjunction and uniformity in confession of Faith, and Discipline*, then they are already in, either they of the Church of Scotland must recede from their former Vow and Covenant in altering their Doctrine and Discipline, to bring it nearer to ours of the Churches of England and Ireland, or else we of the Churches of England and Ireland, must wholly yield up and submit our Doctrine and Discipline to be altered according to theirs of the Church of Scotland, both which seem very unjust and unreasonable, especially without any necessary and indispensible cause shewed why either should be done: for why may not the Churches of God in the three Kingdomes still retaine their severall distinct confessions of Faith, and formes of Worship, &c. which they have ever retained since their several Reformations to this present, and that not with a few or small blessings from God attending them, as others of his approving the same? why should we sweare to rob our Churches of such justifiable and honourable liberty, which God hath ever indulged his Churches in severall Kingdomes: Or if we must have but one *Confession of Faith*, and *Forme of Worship, &c.* in all three Kingdomes, why should not ours of the Church of England be thought as worthy, to be that one, as theirs of the Church of Scotland? Ours had the honour to be published to the World and approved by other Reformed Churches, divers yeares before theirs saw light, and hath, since the publication of both, had the approbation of more learned and religious men by farre then ever theirs had.

ARTICLE II.

[QUÆRE 1.] What is to be understood by *endeavouring the extirpation of Popery and Prelacy without respect of persons?* Must there be no respect or regard had to any persons whatsoever that are either Papists or Prelaticall? must they be all rooted out, that will not renounce their Popery and their Prelacie? must they be all alike dealt with? have they all offended alike? examine them and their actions throughly, and then judge whether this Oath be just or not? And, if all Papists be rooted out of these three Kingdomes, without respect had to any, what shall become of the Protestants in France and other Kingdomes? tis worth the considering, for other Kingdomes can extirpate as well as wee.

[QUÆRE 2.] Whether doe these terms *without respect of persons*, relate onely to *Popery* and *Prelacy*, or to all the rest mentioned with them, *viz. Heresie, Superstition, Schisme, &c.* if to the former onely, the partiality is too palpable, if to the latter also, let these Covenanters looke to themselves, they being so truly guilty, multitudes of them, of the most abominable of all these crimes here specified.

[QUÆRE 3.] With what colourable pretence either of judgement or righteousnesse can we of this Kingdome sweare to roote out *Prelacie, that is Church-Government by Arch-Bishops, Bishops, &c.* When

First, The Church of God was governed by Bishops in the Apostles time, and *Timothy* and *Titus* by name, were Bishops, as also the seven Angells of the seven Churches of *Asia*, (unto whom St. *John* in his Revelation was commanded to write) were so many individuall Bishops or Prelates in these Churches.

2. Immediately after the Apostles time, all the Christian Churches universally maintained Episcopall jurisdiction, and so from time to time have generally done ever since. And the most ancient Fathers in the Primitive times, held Episcopacy to be of Apostoleall Institution and Divine Right.

3. Never any before *Aerius* did condemne Episcopacy, as in it self unlawfull, nor yet did ever any after him, till some few in this latter Age, and both *Aerius* and his fellowes have for that Doctrine been condemned from time to time, by the most famous Divines of the Reformed Churches, as well as by others of other Churches.

4. All the Protestant Churches of former times, and the most renowned Divines in those Churches, have both justified the Government of the Church by Bishops to be lawfull, and have desired to be governed by that Government, rather then by any, disclaiming their fury and madnesse, that have declaimed against it. And the farre greater part of the Reformed Churches are to this day governed by Bishops, or by Superintendents, which are equivalent to Bishops at least, are a Prelacy above Presbyters.

5. Biſhops, number for number, have done and ſuffred more for the maintainance and defence of the truth, againſt Hereticks, Schiſmaticks, and other enemies thereof, then any one Order of men in the World: I might go higher and ſay, then all the Orders of men beſides. I except from this compariſon only, Chriſtian Emperours, Kings, and Soveraigne Princes.

6. For the Government of this Church in particular: It is acknowledged by M. *Fox Act. Mon. Tom.* 1. *p.* 146. that in *Elutherius* his time, *An. Dom.* 180. when this Realme was firſt converted to Chriſtianity; there were appointed in the ſame, 3. Arch-Biſhops, and 28. Biſhops. And ſince that time the Government of this Church by Arch-Biſhops, Biſhops, &c. hath been further eſtabliſhed by *Magna Charta*, which hath been above thirty times confirmed by Parliament, and by the Statute called *Confirmatio Chartarum*, ſtill in force, it was ordained, that all the Lawes contrary to that Charter ſhould be void: and that the Biſhops twice every yeare, ſhould excommunicate all that did other doe or adviſe contrary to it. Beſides, if it be well examined, it will appear that Arch-Biſhops and Biſhops had the greateſt hand of any Subjects in the procuring both the granting and the confirmation of that Charter, now the Subjects chief Birth-right.

7. The Government of this Church by Arch-Biſhops, Biſhops, &c. is interwoven with the Lawes of this Land, that if that Government ſhould be extirpated, the whole frame of the Lawes muſt be new moulded, and that is no ſmall perill to a State.

8. The Kings Majeſty (as is acknowledged by himſelf in his Anſwer to the third Remonſtrance of the Lords and Commons 26. May, 1642.) did at his Coronation moſt ſolemnly ſweare, to *keep and confirme*, to the Clergy by name, *thoſe Lawes, Cuſtomes and Franchiſes, granted unto them by the glorious King Edward, according to the Lawes of God, &c.* and *to preſerve and maintaine the Biſhops in particular, and to the Churches committed to their charge, all Canonicall priviledges, and due Law and Juſtice*, and *that he would be their Protector and Defendor to his power, by the aſſiſtance of God, as every King in his Kingdome ought in right to defend the Biſhops and Churches under their Government.* And as his Majeſty then ſware to maintaine and confirme the Government of this Church by Arch-Biſhops, Biſhops, &c. ſo had he from his childhood been inſtructed by his Royall Father, concerning the excellency of that Government, and its ſweet conſiſtency with Monarchy, beyond all other Church-Government whatſoever, and hath ſince ſeen enough by the happineſſe of former times, and the miſeries of the preſent, to indeare it to him, and to all his loyall Subjects for ever. With what conſcience then, can we that are his Majeſties Subjects, ſweare to extirpate that Government, which his Majeſty hath ſo ſolemnly ſworne to maintaine and confirme, and is perſwaded

ſwaded in his conſcience, ſoundly informed, that it is the beſt worthy of maintenance and defence, of any Government whatſoever? what were this but to ſweare our ſelves into a perpetuall Rebellion againſt our Soveraigne? and not only to deny him that Supremacy and Allegiance, which we have ſworne to him; but to indeavour to compell him to renounce his protection and defence of his peoples Lawes and Right, which he hath ſworne to them, together with his owne Judgement and Conſcience, perſwading him to the contrary.

9. As his Majeſty hath ſworne expreſſely to maintaine and defend the Government of the Church by Arch-Biſhops, Biſhops, &c. ſo have we his Subjects implicitly ſworne the ſame, as many of us, as have taken the Oathes of Supremacie, Allegiance and the late Proteſtation. For firſt, His Majeſty having ſworne ſo ſolemnly to maintaine and preſerve the preſent Government of the Church by Arch-Biſhops, and Biſhops, &c. if any contempts or conſpiracies ſhould (as now there are) be made againſt it; and now reſolving and indeavouring to make good that his Oath; we are bound by our Oath of Allegiance to maintaine and defend his Majeſty to the utmoſt of our power, in his indeavouring to make good that his Oath of maintaining and preſerving that Government of the Church, and the rights and priviledges of thoſe Governours, againſt all thoſe conſpiracies and attempts. Secondly, we having ſworn in our Oath of Supremacy, That the Kings Highneſſe is the onely Supream of this Realme, as well in Spirituall and Eccleſiaſticall things and cauſes, as Temporall; and that we ſhall to our power aſſiſt and defend all Juriſdiction, Priviledge, Preheminence, and Authority, granted or belonging to the Kings Highneſſe, &c. The government of the Church by Arch-Biſhops, Biſhops, &c. being ſuch an Eccleſiaſticall thing and cauſe, as that, next to the Doctrine of the Church, there is not any Eccleſiaſticall thing or cauſe of nearer concernment to the King and whole Kingdome, and the Regulating or ordering thereof, belonging to his Juriſdiction, Priviledge, Preheminentie, and Authority, we are obliged by that Oath, not onely to acknowledge his Majeſty to be the Supream Governour in that thing and cauſe, but alſo to our power aſſiſt and defend that Juriſdiction, Priviledge, Preheminence, and Authority: and not to ſtay or indeavour ought concerning the altering, much leſſe the rooting out, that Government, without his conſent and approbation. Laſtly, we having ſworne in our late Proteſtation, to maintaine and defend the Doctrine of the Church of England, againſt Popery, and one Article of that Doctrine, which the Papiſts maiorely oppoſe, viz. Article 36. together with ſeverall other parts thereof, approving and juſtifying the Government of this Church by Arch-Biſhops, Biſhops, &c. It muſt be granted, that we are by that Oath bound ſo farre to maintaine and defend that Government, as to approve and juſtifie the lawfullneſſe thereof, both in it ſelf, and in its conſtitution here amongſt

us. Beſides we ſweare expreſſely in the ſame Proteſtation, to maintaine and defend the lawfull Rights and Liberties of the Subject, and every perſon that made that Proteſtation, &c. And therefore in that reſpect, untill we are convinced, either that Arch-Biſhops, Biſhops, &c. are no Subjects, or that their right of governing this Church, is not lawfull; we are bound by that branch of that Oath, not onely, not to indeavour the extirpation of the Government of the Church by them, but to the utmoſt of our power, to maintaine and defend them in that their right of Government, and every perſon that took that Proteſtation, in whatſoever he hath ſince done, or ſhall hereafter doe, in the maintenance and defence thereof.

10. To ſweare in judgement and righteouſneſſe, the extirpation of Church Government by Arch-Biſhops, Biſhops, &c. requires in all thoſe that take that Oath, certaine knowledge, that Epiſcopacy is either evill in it ſelf, or at leaſt, ſo the cauſe of evill, as cannot otherwiſe be prevented, and of ſo much evill, as cannot be borne, without apparent diſhonour to God, and detriment to this Church and State. To affirme the former, that *Prelacy, or Church-Government by Arch-Biſhops, Biſhops, &c.* is in it ſelf evill, (as this Article moſt blaſphemouſly ſeems to import, by ranking it amongſt the worſt of evils, *viz. Popery, Superſtition, Hereſie, Schiſme, &c.*) is not only to fall into the long ſince condemned Hereſie of *Aerius*, but further to expoſe our Church it ſelf, and all the profeſſed Members thereof, to ſcorne and contempt. For if *Church-Government by Arch-Biſhops, Biſhops, &c.* be in it ſelfe unlawfull, then the exerciſe of that Government, as the Ordination of Prieſts and Deacons, and the admiſſion of them to Paſtorall charges, by Arch-Biſhops and Biſhops, &c. is unlawfull, and by conſequence the preaching of the Word, and the adminiſtration of the Sacraments, by thoſe Prieſts and Deacons ſo ordained and authorized, is alſo unlawfull. And who then of this Church can truly call himſelf either a believer or a Chriſtian? or who can blame either Papiſts, Hereticks, Schiſmaticks, or any other, for denying the Church of England to be a true Church? If they ſhall ſay, that although the *Government of the Church by Arch-Biſhops, Biſhops, &c.* be not evill in it ſelf, yet it is notoriouſly evill in reſpect of the inavoidable and inſufferable miſchief, which it cauſeth both to the Church and State wherein it is eſtabliſhed. I humbly and earneſtly beſeech them (as many as have not already plunged their ſouls in that gulfe) but to abſteine from taking this Oath ſo long, as till the greateſt Enemies to Epiſcopacy can give one inſtance towards the demonſtrating the truth of that Aſſertion, and their owne ſouls ſhall bleſſe them for that abſtinence, whenſoever they ſhall recover out of their preſent Lethargie. But ſuppoſe ſome Biſhops ſhould have done more miſchief to this Church and State, then any dare undertake to anſwer for, or themſelves can make amends for, what

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is that to the reſt of that ſacred Order, who have done the Church more ſervice then any that have lived within the pale of it, theſe many yeares, and are ſtill ready and willing to doe more? Or what if all the Biſhops had done as much miſchief to this Church and State, as the contrivers and complotters of this League have done? who have brought both very near to utter ruine and deſtruction? muſt therefore the Government it ſelf be extirpated? you would not like that argument well, if it ſhould be brought home to your own doores, yee, that are Judges, Pleaders or Counſellors, would judge and pleade and councell to the contrary: yee, that are Burgeſſes, would vote to the contrary: yee, that are Preachers or Teachers, would preach and teach to the contrary: and yee, that are of any Profeſſion, would profeſſe to the contrary: were the caſe yours.

Laſtly, to wrap up five or ſixe Arguments in one: before we ſweare the extirpation of *Church-Government by Arch-Biſhops, Biſhops, Chancellors and Commiſſaries, Deanes, Deanes and Chapters, &c.* It would beſeem us to conſider, beſides what we have beene already put in minde of, theſe particulars. 1. What ſhall be done with all their Rents and Revenues, to which they and their ſucceſſors have as good and juſt right, as any Subjects have to whatſoever they call theirs? If they muſt be alienated to the uſe of ſome others, how ſhall thoſe many heavy Anathema's, and terrible Curſes, laid upon the Alienators thereof, by the Donors and others, be avoided? 2. Whether divers Families of this Kingdome have not already ſmarted ſufficiently for leſſe ſacrileges? 3. What incouragements will there be left to perſwade any of good birth, parts and abilities, to apply themſelves to the ſtudy either of Divinity or Civill Law; when every other profeſſion, from the nobleſt to the baſeſt, ſhall have honourable preferment and advancement for thoſe that are diligent and laborious therein, only they, which rule the Church of God well, and labour in the Word and Doctrine (whom God himſelf declares to be worthy of double honour or double maintenance, 1 *Tim.* 5. 17.) ſhall have all hopes and poſſibility of honour and honourable maintenance taken from them: ſo that every noble, free-borne, well-bred, ingenuous Sonne, ſhall ſay to his Parents, rather make me a Taylor, a Button-maker, a Cooper, or a Cobler, then a Divine or Civill Lawyer? 4. Whether our adverſaries the Papiſts will not by this meanes ſoon find farre fewer ables to incounter with them, and farre more ready and willing to enter combate for them, they having ſo great rewards for their Champions, and we ſo little for ours? If good livings with cures of Souls be thought incouragement ample enough; it were good to conſider, 5. What honourable or comfortable ſupport or ſalarie thoſe worthy men ſhall have, whom God ſhall hereafter indow, either with the gift of Tongues, or the interpretation thereof, or with the gift of wiſdome and

knowledge in the great controversies and mysteries of Religion, and yet have not the guift of preaching or propheſying, and ſo are not ſo fit for Paſtorall charges or Cures as ſome others, otherwiſe farre inferiour to them? 6. How ſhall they whom God requires to be given to Hoſpitality above other men, 1 *Tim.* 3. 2. be able to ſhew themſelves Hoſpitable at all, when all meanes of Hoſpitality ſhall be denied them? In a word, and that ſuch as may perhaps be better liſtened unto by ſome, then all that hath been ſpoken: What will become of thoſe many Tenants, and their Children and Families, who in this Kingdome have, and doe, and ſtill may, (if this Government be not extirpated) enjoy ſo much benefit and profit by their Leaſes from *Arch-Biſhops, Biſhops, Deanes, Deanes and Chapters, &c.* hitherto accounted by their own acknowledgement, as good Tenures, as the moſt in this Kingdome? What I ſay, within a while, will become of them and theirs; when they ſhall be compelled to turne Tenants to thoſe Land-Lords, whoſe cruell exactions in raiſing their Rents above what Arch-Biſhops, Biſhops, and other Church-Governours have required, the experience of ſome former alienations to ſuch, do abundantly witneſſe, they muſt not then expect, what divers of them are now ſcarce content with, that their Land-Lords will take one yeares Rent, and give them the profit of almoſt ſeven.

But what do I ſpeak of Tenants alone? Let it be ſeriouſly conſidered, how many other ingenious men ſerviceable to God, to the King, and to the whole Kingdome, have been bred, brought up, and maintained by the revenues of the Church-Governours? I verily believe, farre more more age then all the ages to come will ever ſee bred, brought up, and maintained by thoſe revenues, if they ſhould (which God of his mercy diſappoint) once come to be eſtated upon others. Let alſo the many poore, that have been relieved thereby, be a little thought on. And let it not be forgotten what iſſues out thence yearely in Firſt-fruits, Tenths, and Subſidies, towards the neceſſary and royall ſupport of the Crowne it ſelfe; which otherwiſe muſt, and would be raiſed out of the revenues of other men, in ſome manner and meaſure farre more burdenſome unto them. Put all theſe together, and you will find, that the demeanes of our Church-Government doth not deſerve that envie which ſome malicious ſacrilegious conſpirators carry towards it: neither doe our Church-Governours reape to themſelves out of their own demeanes a fifth part of ſo much profit and emolument as others gaine by them. I would have ſcorned to have named this as any peece of an Argument in this holy Cauſe, did I not too well know that it is the demeanes of the Church chiefly that makes ſo many to quarrell at the Government of it: and if the revenues of the Church were wholly in their hands, ſo that the *Archbiſhops, Biſhops, Deanes, Deanes and Chapters, Archdeacons, &c.* had nothing but what they would allow them, they would

not

not much grudge to allow them all their Degrees, Titles, and Offices.

I might propound ſundry other Quæres concerning this ſecond Article, worthy of ſome ſatisfaction, ere we ſwear to obſerve it, as theſe amongſt the reſt. Whether the accounting ſome things to be ſuperſtitious which are not, and the ſtanding upon them as things unlawfull, which are in themſelves indifferent, preferring therein their own fancies and conceits, before others reaſon and judgment, every way ſuperiour to them, be not ſuperſtition? Whether Anabaptiſme, Millinariſme, Browniſme, or Antinomianiſme, be not hereſie? Whether ſeparating from communicating with our publike Congregations in the Word and Sacraments, renting and dividing the peace and unity of our Church, be not ſchiſme? Whether ſleighting, contemning, and reproaching the publike Worſhip and Service of God, ſeconded with robbing, defiling and defacing the places conſecrated to that Worſhip and Service, be not prophaneneſſe? Whether ſwearing and lying, killing and ſtealing, oppreſſing and tyrannizing, ſlandering Gods Annointed, and rebelling againſt him, be not contrary to ſound Doctrine, and the power of Godlineſſe? And if ſo, whether theſe Covenanters will take it patiently, if we endeavour to our utmoſt to extirpate all theſe? Laſtly, whether we, that are true Proteſtants, and loyall Subjects, are not bound in conſcience both to abhorre this hypocriticall League and Covenant, which pretends the extirpation of theſe abominations, when it intends their maintenance and defence; and to give the beſt aſſiſtance that we are able to our moſt gracious Soveraigne, who indeavours the extirpation of theſe abominations, though he require or pretend no entring into any League or Covenant for the execution of that royall and religious reſolution? But I intend onely a *Compendium*, and therefore am content to paſſe by all theſe with naming them onely, and am content to bury many more in ſilence.

ARTICLE III.

QUÆRE I.] In what judgement or equity can any require us to ſweare to *indeavour to preſerve the Rights and Priviledges of the Parliament, with the ſame ſyncerity, reality and conſtancy*, wherewith we ſweare to *indeavour the preſervation of the Reformed Religion in the Church of Scotland, and the Reformation of Religion in the Kingdomes of England and Ireland*, and the *extirpation of Popery, Superſtition, Hereſie, Schiſme, &c.* adding one clauſe of ingagement not expreſſed before, *viz. with our eſtates and lives*? Are the Rights and Priviledges of Parliaments, and the Liberties of Kingdomes, of equall, or, rather, of more worth and concernment, then either the preſervation of Religion in the one Kingdome, or the reformation of Religion in the other two; or the extirpation of Popery, Superſtition, Hereſie, Schiſme, Prophaneneſſe, &c. out of all three; that we muſt ſweare to preſerve them, with the ſame ſyncerity, reality and conſtancie, that we ſweare to do all theſe; and

then

then further to adde, the adventuring of our estates and lives upon their preservation? Let others account of this, as they please: for my part, I should suspect that mans love to Religion and pietie, that thinks lesse of such an Oath, then a most unworthy unchristian abasing of Religion and piety, and a sordid heathenish idolizing of our selves and our own interests. Cast an eye, I beseech ye, upon the Petitions, Declarations, Remonstrances, Messages, Votes, &c. of the Lords and Commons this present Parliament, and see what Rights and Priviledges of Parliament are claimed and contended for by them with no small earnestnesse: and then tell me ingenuously (if there be any ingenuity in you) whether the Rights and Priviledges of Parliament do deserve to have their preservation sworn to, be indeavoured with as much sincerity, reality and constancie, as we will endeavour the preservation of Religion in Scotland, the reformation of Religion in England and Ireland, and the extirpation of those forenamed abominations out of all three Kingdomes.

Suffer me to hint you with some of them: As, 1. *That it is their undoubted right, That the King ought not to take notice of any matter in agitation and debate in either Houses of Parliament,* [no though it be against the established Religion, or the Kings own Person, Crown and Dignity,] *Petit. Ex. & Com. Decemb.* 14. 1641. 2. *That the King ought not to propound any Condition, Provision, or Limitation to any Bill or Act in debate or preparation, in either Houses of Parliament,* [though it might expedite the businesse never so much, and ease the Houses of never so great labour, and the Kingdome of no small charge] *or to manifest or declare his consent, or dissent, approbation, or dislike of the same, before it be presented to His Majesty in due course of Parliament, Ibid.* 3. That *every particular member of either House hath free liberty of speech, to propound or debate any matter, according to the order and course of Parliament, Ibid.* 4. That *the King ought not to conceive displeasure* [no not in his heart, though he never declare it,] *against any man, for such opinions and Propositions as shall bee delivered in any Debate in either House,* [though they bee as desperate as *Ludlowes*, or *Martins*, or any other whereof wee have lately heard] *but that it belongs to the severall Houses respectively, to judge and determine such errours and offences in Words or actions committed by any of the Members in the handling or debating any matters depending, Ibid.* 5. That *for the King to presse the House of Commons to yeeld a supply for maintenance of warre* [even when a Forraigne Nation is invading this,] *before they have provided any relieefe for the great and pressing grievances of the people, is against the fundamentall Priviledges of Parliament.* Remonst. of the State of the Kingdom, Decemb. 5. 1641. 6. *The abundance of Protections which hinder both Justice and Trade, acknowledged by the Parliament to be a Parliament Priviledge, and a great burden to the Kingdome,*

done, such as they intended to give ease therein, whatsoever might stand with Honour and Iustice, [but have never yet made good that intention,] *Ibid.* 7. *For His Majesty to issue out Warrants to seale up the Studies and Chambers of Members of the House* [though in case of treason] *a breach of Priviledge,* Declar. Com. touching late breach of Priviledge. 8. *For His Majesty to issue out Warrants to apprehend any Member of the House* [though a Traytor] *a breach of Priviledge of Parliament,* Ibid. 9. *For His Majesty to come to the House of Commons in his royall Person attended with a Guard* [though smaller then hath often attended His Majestie at other times] *a breach of Priviledge of Parliament,* Ibid. 10. *For His Majesty to place himselfe in the Speakers Chaire in the House of Commons, and there to demand of the House, that the persons of some Members of that House be delivered unto him* [to be proceeded against for high Treason] *an high breach of Priviledge of Parliament,* Ibid. 11. *For His Majesty,* [after severall tumults raised in London and Westminster] *to say, that he wisht his residence neere the Parliament might be safe and honourable, that so he had no cause to absent himselfe from White-Hall, the greatest breach of Priviledge of Parliament that can be offered,* Declar. Lor. & Com. March 2. 1641. 12. *To intercept* [though upon command from His Majesty] *any Letters whatsoever, sent by any to or from the Parliament; or to intercept any messenger imployed from any in the Parliaments Service, to the Parliament, an high breach of the Priviledge of Parliament,* Declar. Lor. & Com. March 26. 1642. 13. *For the King to declare a Member of the House of Commons to be a Traitor,* [though one that the Statute-Lawes of the Land declare so to be, as in the case of Sir *John Hotham*] *an high breach of the Priviledge of Parliament,* Resolv. upon the Quest. April 28. 1642. 14. *For His Majesty to call any Subject to attend his Person, which is imployed by both Houses to attend their Service without their consent, against the Priviledge of Parliament,* Votes concerning Major *Skippon,* May 17. 1642. 15. *That the Houses have an absolute power of declaring Law; and that whatsoever they declare to be so, ought not to be questioned by the King, or any Subject,* [so that all the safety and right of King and Subject must depend upon their pleasure] Remonst. or Declar. of Lor. & Com. May 26. 1642. 16. *That no presidents can be limits to bound the two Houses in their proceedings;* [so that they may do what they please] Ibid. 17. *That the Parliament may dispose of any thing wherein the King or Subject hath a Right, for the publike good; and that the two Houses without the King are such a Parliament, and Iudge of the publike good, and that the Kings consent is not necessary* [so that the lives of the King and people, and all the Lawes by which they are secured, may be disposed of at their pleasure, and neither King nor people have any means to protect or defend either] Ibid. 18. *That the Soveraigne Power remaines in the two*

Houſes, and the King hath no negative voice, Ibid. 19. *That Treaſon cannot be committed againſt the Kings Perſon, otherwiſe then as he is intruſted with the Kingdome, and diſcharging that truſt: and that the two Houſes have power to judge whether he diſcharge that truſt or no*, Ibid. 20. *That if the Parliament ſhould make the higheſt preſidents* [ſome whereof have proceeded ſo high as to depoſe their King] *their patternes, there would be no cauſe to complaine of want of modeſty or duty in them*, Ibid. And tell me now, with what judgment or righteouſneſſe we can ſwear to preſerve and defend theſe Rights and Priviledges of Parliament, and that with the ſame reality, ſincerity and conſtancie, that we ſweare to indeavour the preſervation of Religion in Scotland, the reformation of Religion in England and Ireland, and the extirpation of Popery, Superſtition, Hereſie, Schiſme, &c. in all three Kingdomes. Sweare but to defend and preſerve theſe Priviledges, nay but five or ſix of them, and they may well, and (no doubt) will excuſe you from ſwearing ought elſe. For if theſe ſhould be yeelded to be their Rights, it muſt alſo be yeelded, that they can do no wrong either to King or Subject, whatſoever they ſhould do: or whatſoever the King or his Subjects ſhould ſuffer from them, there would be no means left to relieve them, no, nor no cauſe of complaining, either of their ſufferings, or of thoſe that ſhould be moſt active in contriving them.

[QUÆRE 2.] What are the Rights and Priviledges of Parliament, or how, or where can we poſſibly come to the knowledge of them? that ſo we may know whether they be ſuch as ought to be performed or not?

[QUÆRE 3.] In what judgment or righteouſneſſe can either we of England and Ireland ſweare to *preſerve and defend the Priviledges of the Parliament of Scotland*, or they of Scotland ſweare to *preſerve and defend the Priviledges of Parliaments of England and Ireland*, when we have nothing to do with their Priviledges, nor they with ours? The like may be ſaid of the Liberties of all three Kingdomes. And this may be further added concerning the Liberties of the Kingdomes: That certainly there is ſome contrariety or repugnancie betwixt the Liberties of England and Ireland, and the Liberties of Scotland; or els why were the Scots ſo cautious and ſolicitous in their Articles of peace betwixt the Kings Majeſty and them, and betwixt the two Kingdomes, (*Anno* 1641.) as to demand, *That the Scottiſhmen within His Majeſties Dominions of England and Ireland might be freed from cenſure for ſubſcribing to their Scottiſh Covenant, and that they might be no more preſſed with Oaths and Subſcriptions unwarranted by their Lawes, and contrary to their Nationall Oath and Covenant approved by His Majeſty*, when neither any cenſure had paſſed upon them for their ſubſcribing to that Covenant, nor any Oath or Subſcription had been required of them, but ſuch as was agreeable to the eſtabliſhed Lawes of England and Ireland. It appeares by this, (and

His

His Majeſties Grant to that demand further cleares it) That ſome things warranted by the Lawes of England and Ireland are quite contrary to the Lawes of Scotland? and in particular, that ſome Oaths and Subſcriptions, eſtabliſhed by the Lawes of England, are contrary to the very Nationall Oath and Covenant approved by His Majeſty in Scotland: and in what righteouſneſſe then can we in England and Ireland ſweare to preſerve the Liberties of Scotland, or they of Scotland ſweare to preſerve the Liberties of England and Ireland, when ſome of our Liberties are ſo contrary to each other, that our very eſtabliſhed Lawes and Oaths cannot lawfully be obſerved and taken by the proper Subjects of all three Kingdomes? We may as well (for ought I can ſee) in reſpect of our Oath, enter into a League and Covenant with France, or Spaine, nay with the Turks themſelves, mutually to preſerve their Liberties, and they ours.

[QUÆRE 4.] Why muſt we ſwear to preſerve the Liberties of the Kingdomes, and not (as formerly in the Proteſtation and other Covenant) the Liberties of the Subject? Did the Contrivers of this League perceive, that the poore oppreſſed Subjects of this Kingdome do begin to be ſenſible, that their Liberties were never ſo much incroached upon and infringed, as ſince they ſware once and againe to maintaine and defend them? and therefore ſome ſuch new-deviſed Liberties muſt be pretended, that the people may ſtill heare the ſound of Liberties, to inchant them, whileſt their cruell, but cunning, oppreſſors were robbing and ſpoiling them of thoſe ſmall remaines of Liberties, which the loyalty and honeſty of ſome of their deſpiſed brethren have as yet preſerved to them? Where are thoſe Liberties of the Kingdomes, here pretended, to be found? or who are the better for them? Is it for the Liberties of the Kingdomes, to ingage all three Kingdomes in an unchriſtian, unnaturall, bloudie warre? Is it for the Liberties of this Kingdome, to invite the Subjects of another Kingdome, to invade us, and our Religion it ſelfe? Is it for the Liberties of this Kingdome, for the Subjects thereof to be plundered of their goods and cattell, and ſeparated from their families, and ſequeſtred from their demeanes, to be debarred of their trading and trafficquing, to be impriſoned in their bodies, and (which is the greateſt tyranny of all) to be forced in their Conſciences to unjuſt and illegall Oaths and Subſcriptions? I would we had but liberty to ſpeak our thoughts; and we ſhould ſoone tell you of what Kingdomes theſe are the Liberties.

[QUÆRE 5.] How comes the preſervation of the Rights and Priviledges of Parliament, and the Liberties of the Kingdomes, to creep into our Oath, before the preſervation of the Kings Majeſties Perſon and Authority? We had another Method preſcribed us in the ſame Oath, recommended to us by the Houſe of Commons, as you may ſee in the Proteſtation.

[QUÆRE 6] Why is the preſervation of the Kings Majeſties Honour and Eſtate, which we are bound our ſelves by our Proteſtation to maintaine and defend, as well as his Perſon and Authority, quite left out of this League?

[QUÆRE 7] In what truth can any man, that joines with theſe Covenanters, either in their practiſes and attempts, or in the taking of this very Covenant, ſweare, that he will *indeavour to preſerve the Kings Majeſties Perſon and Authority*, when His Majeſties Perſon & Authority is ſo viſibly ſtruck at by thoſe practiſes and attempts, and his Authority ſo uſurped and incroached upon by the very taking of this Covenant, contrary to his expreſſe command?

There hath ſcarce been any Rebellion, but the prime contrivers and complotters of it have pretended the preſervation and defence of their Soveraigne Perſon, at leaſt, that they intended no hurt unto it. But I beſeech yee heare the opinion of the Judges in ſuch a caſe, and that at the arraignement of one who thought his caſe as good, &c. Namely, the Rebellious Earle of a more Rebellious County. The Judges in number eight, declared firſt; *That when a Subject attempteth to put himſelf into ſuch ſtrength, as the King ſhall not be able to reſiſt him, and to force and compell the King to governe otherwiſe then according to his own Royall Authority and Direction, It is manifeſt Rebellion.* Secondly, *That in every Rebellion, the Law intendeth as a conſequent, the compaſſing the death and deprivation of the King, as foreſeeing that the Rebells will never ſuffer that King to raigne or live, which might puniſh or take vengeance of their Treaſon and Rebellion*, Declaration of the practiſes and Treaſons attempted and committed by *Robert* late Earle of *Eſſex*, &c. Imprinted *Anno* 1601.

[QUÆRE 8] What doe they meane by that clauſe of limitation, *In the preſervation and defence of the true Religion, and Liberties of the Kingdome?* If they intended fairely by this reſtitution, why did they not annex it as well to the preſerving and defending of the Rights and Priviledges of Parliament? But ſurely here the Jeſuite (the Covenanters beſt friend) hath put in his foot inſtead of the Biſhop: Let us take a taſte howſoever, and becauſe they ſhall not ſay, that we pervert or corrupt their meaning, we will take this Text, as it is explicated by an Expoſitor of their own, an Eſſex Teacher, and his name *Ward*, in the laſt Volume (if I miſtake not) of his learned Works; Intituled, The Analyſis, Explication, and Application, of the Sacred and ſolemn League and Covenant, &c. (as followeth in that glorious Title, licenſed to the Preſſe by *Iames Cranford*, one of the Chamber-Chaplaines of Arch-Presbyter, and Preſſe-Maſter Generall, *John White*. And according to his uſefull, and (if you will believe his owne boaſting profitable Explication) the meaning of this

portion

portion of Sacred League and Covenant, is this. *By indeavouring to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion and Liberties of the Kingdomes, we are to understand, either* 1. *That we, by indeavouring the preservation and defence of the true Religion, and Liberties of the Kingdomes, doe truly and really indeavour the preservation and defence of his Majesties Person and Authority; they being his best friends and strongest supporters of His Person and Power, who stand most stoutly for the true Religion and Liberties of the Kingdomes, the Kings Throne being established by piety, equity and Law: or,* secondly, *That we thereby promise to indeavour to preserve and defend his Majesties Person and Authority, so long as he really indeavours the preservation and defence of the true Religion, and Liberties of the Kingdomes.* A most ingennous and genuine Exposition: and to my apprehension, it speaks the full meaning of that Spirit, that dictated this Sacred League and Covenant, and none but a Jesuite, or some well devoted in the Jesuites principles, (as the principall contrivers of this League are) would have made such a restriction to an Oath of Allegiance to their Soveraigne, or have published such an explication thereof, when they had made it. For if we understand this clause in the former sense, then this swearing *to preserve and defend the Kings Majesties Person and Authority, in the preservation and defence of the true Religion, and Liberties of the Kingdomes*, is no more, then to sweare over againe, what we were required to sweare before in the precedent parts of this League, *viz.* That we will indeavour to preserve and defend the true Religion, and Liberties of the Kingdomes. And that is no more security to the Kings Majesties Person and Authority, then tis to the Person and Authority of the meanest Subjects in any of the three Kingdoms. If we take it in the latter sence, though his Majestie would desire (as he hath often in effect protested in the presence of God) no longer to enjoy any preservation or defence of his Person and Authority, then he doth really indeavour the preservation and defence of the true Religion, and Liberties of the Kingdomes, yet for us his Subjects, to sweare to indeavour to *preserve and defend his Person and Authority*, only so long as he really indeavours the preservation and defence of the true Religion, and Liberties of the Kingdomes, is implicitly to forsweare a great part of our duty and Allegiance towards him; we that are his Subjects, being bound by our Bonds of Allegiance and Obedience, to preserve and defend the Kings Person and Authority, though he were an Heathen or Pagan, though he were a Persecutor or Tyrant. As hath been sufficiently demonstrated by sundry Worthies since these unhappy distractions, and hath been ever professed and maintained by all Orthodox Christians in former ages. But to give them rope enough: Who shall judge whether his Majesty doth really indeavour the preservation and defence of the true Religion,

ligion, and Liberties of the Kingdomes, or not? To say, that every private man is to be Judge in this case, (as there are not a few that would challenge that power) were to expose the Kings Person and Authority to the mercy of every Subject, yea, to the mercy of every Anabaptist, Papist, Brownist, Traytor and Villaine. To say that the two Houses of Parliament are Judges in this case, were to render the Kings case not very secure, especially as the case now stands, for they have already declared and sworne, and required others to sweare, that they believe the same (*viz.* in the last Covenant before this) That His Majesty hath raised Forces against the Protestant Religion, and the Liberties of the Subject. And therefore, if they be his Majesties competent Judges, it is like to goe hard with him in their Court, he having, in their judgement, forfeited the preservation and defence of his Person and Authority, if they be no longer to be preserved, then he doth, in their judgement, only indeavour to preserve the true Religion, and the Liberties of the Kingdome: And I verily believe, if the Question were put home to the Compotters of this League; Whether King *Charles* his Person and Authority ought to be any longer preserved and defended, or not? they would not much stick to affirme, that they ought not: Yet to colour over their black designe, they think it good policy, still to swear that they will indeavour the preservation of his Majesties Person and Authority.

Articles IIII.

[Quære 1] In what righteousnesse or truth, can any man sweare, *That he will with all faithfulnesse indeavour the discovery of all such as have been or shall be Incendiaries, Malignants, &c.* and all other such persons as are here stigmatized? When the indeavouring any such thing, is a breach of that faithfullnesse, wherein he stands bound both to his Soveraigne, and to his Fellow-Subjects, and (as the case will certainly fall out with the most) to Parents, Children, Friends, Kindred, and who else soever are most near and dear to him, there being none of those, in all these Relations, which have not already been proclaimed by these Covenanters, as men scarce worthy of any other name, then one of these thus branded by this Article. And then (which must needs render the treachery the more pernitious) this discovery must be made not onely of what one shall be or doe, for the future, whereof a wise man may chance to beware, but also of what he hath been or done for the time past, which is impossible for any man to recall. Let but a man retaine that fidelity, which is due from a Christian to an Infidell, and he cannot possibly keep this piece of this Covenant, so as to answer the intent of the imposer of it.

[Quære 2] In what Judgement can we sweare to *indeavour the discovery of all such as have been and shall be Incendiaries, Malignants, or evil Instruments*

Instruments, by hindering the Reformation of Religion, dividing the King from his People, or one of the Kingdomes from another, or by making Factions or Parties amongst the People? when we know by wofull experience, that they, who are such indeed, are such, as we dare not name, and they, that are so named, are such, as our own consciences cannot but acquit from deserving any such name.

[QUÆRE 3] What are we to understand by the *Supreme Judicatories of both Kingdomes?* The Parliaments of both Kingdomes, consisting of King, Lords and Commons? or the Houses of Lords and Commons, separated and divided, not onely from the King, but against him, acting and ordaining, judging and determining, not only without his consent, but contrary to his expresse will and command? If the latter, (as doubtlesse that is the meaning of these Confederates) I would desire all men to consider these foure things. First, whether this branch of this Covenant be not directly contrary to our Oath of Supremacy? For if the Court of Lords and Commons, separated from the King, and acting and judging, not onely without his consent, but contrary to his expresse will and command, be the Supreme Judicatory, then the Lords and Commons, so considered, are the Supreme Judges, and, by consequence, the Supreme Governours of this Realme in all Causes, as well Ecclesiasticall as Civill, and not the King. Secondly, whether this be not to sweare away at once, all our Lawes, and all other Rights and Liberties of the Subject, for that we do hereby submit our estates, persons, and lives, to the will and pleasure of our fellow-subjects, to dispose of them as they shall thinke good. Whereas by the Lawes, Rights, and Liberties of this Kingdome, no Act of theirs binds or obliges the Subject, without his Majesties consent thereunto obtained? Thirdly, whether is not the King himself hereby made subject to his own Subjects? Fourthly, by what grant can the House of Commons challenge any part or share in the Judicatory power of this Kingdome, when they have not power, as they are of that House, to give an Oath to any, or to determine ought concerning any cause, except some things done in their owne House, nay, when themselves have acknowledged, that they have no power in Judicatory, 5 *Hen.* 4. except in some such cases named.

[QUÆRE 4.] Why do they name onely the *Supreme Judicatories of both Kingdomes*, (meaning I suppose England and Scotland) and leave out the *Supreme Judicatorie* of the third Kingdome, *Ireland?* Will they allow the King to be supreme Judge in Ireland? (For certainly there is some kinde of *Supreme Judicatorie* in that Kingdome also.) Or do they intend to divide the *Judicatory* power of Ireland betwixt England and Scotland; and so trie some of the Irish Incendiaries, &c. in this Kingdome, and others in that?

[QUÆRE 5.] Whom do they meane by those *others having power from the Supreme Judicatories of both Kingdomes to that effect?* Must we submit our estates,

eſtates, perſons and lives to every Committee of either Houſe, and to every Sub-Committee, in every County, and to every particular man in every part of each County, that ſhall have a Commiſſion from them to examine and judge us? If the Subject thruſt his neck under this yoke, of the freeſt ſubject in the world, he will become the greateſt ſlave: and let him take heed of offending, or being accuſed for an offendor: for whether he deſerve it or not, if any of the derived Power ſhall judge it convenient, (for ought I can ſee by this League) his neck muſt crack for it; as not a few necks have already, by vertue of ſuch derivative Power, intruſted with ſome particular men, imployed by thoſe whom this Article ſtiles one of the *Supreme Indicatories*. And that which is thy fellow-Subjects caſe this day, may be thine to morrow, whoſoever thou art; though thou be ſonne to the great late Lord *Say*, or have done thy Supreme Judges as much ſervice as Sir *John Hotham* and his ſon; unleſſe thou canſt find ſome evaſion of that ſubtill diſtinction of *conſigne puniſhment*, into *ſuch as the degree of the offence ſhall require or deſerve*, or ſuch as ſome ſhall *judge convenient*; which, for my part, I conceive, will be as difficult for thee to finde, as to make ſenſe of.

ARTICLE V.

This Article will not need much examination to diſcover what is in it. As you read it, you may pleaſe to mark the former part for a palpable untruth, and the latter for a deeply diſſembled pretence: and in theſe two you have the ſenſe of what this Article contains. The palpable untruth is that, where they declare, (and ſweare to it too) *That the happineſſe of a bleſſed peace between theſe Kingdomes was denied to our progenitors in former times, and is granted unto us*, &c. Whereas, if King *James* his bleſſed Reigne was in former times, and our fathers were our progenitors, we are ſure, that a moſt firme and well ſetled peace between theſe Kingdomes was conſtantly injoyed in thoſe times; and we in theſe times are denied the like happineſſe, though our moſt gracious King and his Counſell have uſed all the meanes they were able to purchaſe and continue it. The deeply diſſembled pretence is that, where theſe Covenanters promiſe, *That they will each one of them indeavour*, &c. *That theſe Kingdoms may remaine conjoyned in a firme peace and union to all poſterity, and that juſtice may be done upon the wilfull oppoſers thereof*: and yet they themſelves rail moſt bitterly at the Ceſſation of war in Ireland, and labour moſt prodigiouſly to bring in the Scots to make war upon England. And how theſe two can poſſibly conſiſt with the eſſentiall conditions of a lawfull Oath, Truth, Judgment, and Righteouſneſſe, is the only Quære I make concerning this Article.

ARTICLE VI.

For the diſcovery of the iniquity and hypocriſie of the former part of this Article, I referre you to that examination of the like branch of the laſt Vow and

and Covenant, in the Anticovenant, pag. 45, 46, 47. Concerning the reſt of this Article, I propound onely theſe ſhort Quæres.

[Quære 1.] What if the Lords and Commons, now aſſembled at Weſtminſter, ſhould divide, or withdraw from this union and conjunction, as they have been fairely invited, and commanded you ſo to do? Or what if another Parliament legally aſſembled at another place, or at another time, ſhould require you to renounce this League? Should neither your obedience to the one, nor your affection to the other, prevaile with you?

[Quære 2.] What if your deare brethren the Scots ſhould at laſt ſhew themſelves faithfull and loyall to their native Soveraigne, and true and firm to their late promiſe paſſed in the laſt Treaty, and to their publike Faith plighted for obſerving the ſame, as well as to their former Vowes, Covenants and promiſes made to God; and ſo divide and withdraw from this curſed union and conjunction, as inconſiſtent with their Allegiance, and repugnant to their former Oaths, Covenants, & Promiſes? ſhould this cauſe no relenting in you?

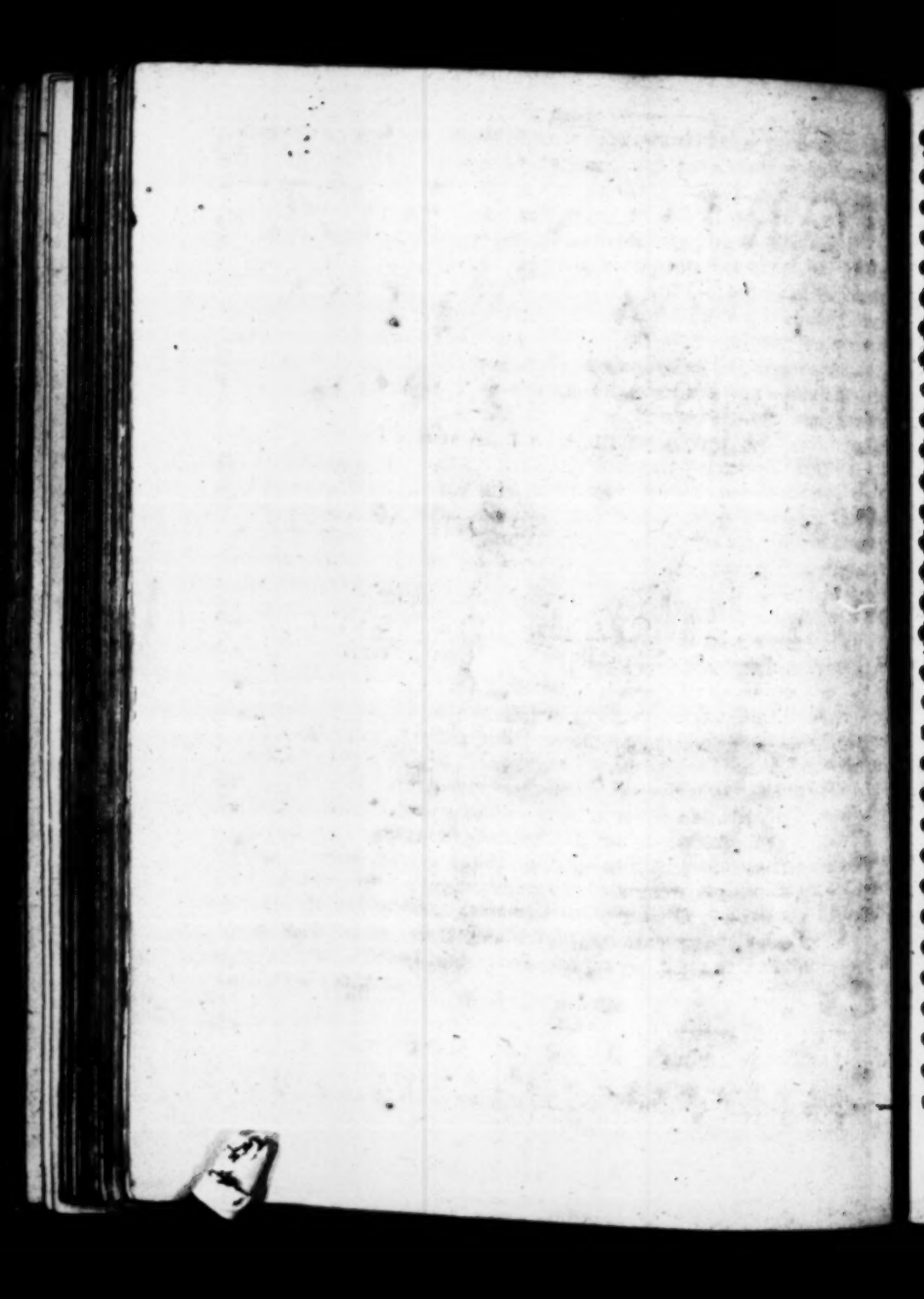
[Quære 3.] What if ſome religious, orthodox Divines, whom you have ever known to be ſuch; or ſome ſober, judicious Lawyers, whom the whole Kingdome ſhould acknowledge to be ſuch, ſhould, through Gods goodneſſe and mercy to your poore inſnared ſoules, and his bleſſing upon their labours, convince you, that this Confederacie, falſly called a bleſſed union and conjunction, is truly a moſt curſed conſpiracie and combination, contrary to the Lawes of God and man, (as the penman of this diſcovery doth not altogether deſpaire of ſuch mercy towards ſome of you, by Gods bleſſing upon his endeavours) ſhould not this move you to divide or withdraw from it?

[Quære 4.] What if God ſhall make divers of your fellow-confederates, ſuch publike prodigious examples, ſuch horrid hideous ſpectacles of juſtice and vengeance, as he hath done ſome already? ſnatching them from off the earth by ſtrange kinds of deaths, or torturing them whileſt they are on it, with more ſtrange diſeaſes; or what if God cauſe one Confederate to forget all his bonds and ties of Confederacie, and become his fellow-Confederates perſecuter or executioner, and ſo another, and ſo another? (Look about you, for there are ſuch already riſen up amongſt you) will not this ſtartle you?

[Quære 5.] What if God ſhall in the midſt of wrath remember mercy, and be once again ſo gracious to this ſinfull rebellious Nation, as to cauſe righteouſneſſe and peace to kiſſe each other, and truth to flouriſh amongſt us, baniſhing all injuſtice, cruelty, and bloudy warre from us, remanding our lying Prophets to their own place, and giving us Paſtors according to his owne heart, reſtoring our moſt gracious King to all his royall Rights, Power, and Prerogative, his Kingdomes to their ancient Lawes and Liberties, his Parliament to its juſt Rights and Priviledges, comforting all true loyall Subjects

with the unmerited, but faithfully promiſed reward of their patient ſufferings in his owne and his Vice-gerents Cauſe, and converting or confounding all Traitours and Rebels? What ſay ye then? Should not all this tempt you to make defection to the contrary part, or at leaſt to give your ſelves to ſuch an indifferency and Neutrality, as to ſtep aſide to New-England, the Iſle of Providence or ſome other of the great Lord protector of the Sea, (it was the ſtile of one of his own Chaplains Prayers) and Governour of the Iſlands, his Territories? but ſtill you would go on zealouſly and conſtantly in your rebellious courſes, continuing your confederacy, and promoting it, againſt all reaſons and convictions to the contrary, and againſt all letts and impediments, how legall and juſt ſoever? And what yee are not able to ſuppreſſe or overcome, yee will reveale and make knowne to one another, as formerly yee have done, at your Conventicles and other ſeditious meetings, and ſo hatch up another Rebellion, as yee did this, unleſſe yee be timely prevented? If this be your reſolution, we are beholding unto you for giving ſuch faire warning, that ſo we may provide and prepare for you, and that his Majeſty, when God ſhall enable him thereto, may by the advice of his great Councell, take ſuch a courſe with you, as may free his Kingdoms from ſuch ſworne enemies to their peace and quiet, or throughly purge you from all ſuch trayterous and rebellious confederacies and conſpiracies, which ſhall be the daily and earneſt prayer of him, who through Gods enabling him, had long ſince, in his zeale to Gods glory, in his loyaltie to his Soveraigne, and in his love and compaſſion towards the oppreſſed ſouls of his fellow Brethren, prepared a far larger diſcovery of the iniquity and hypocriſie of this rebellious, bloody League and Covenant, both in its Introduction, Articles, and *Epiphonema*, or concluſion, and had divers Moneths ſince publiſhed it, had not our Preſſes here at Oxford, been overburdened before hand, with ſome incomparable pieces, neceſſary for the times, and the Preſſes at *London* (as he is certainly informed) been ſo narrowly watched over, that they dare not print ought that favours of Loyalty, Love or Duty: So that he was conſtrained upon notice given him of the cruell ſoule-deſtroying Ordinance for the ſudden taking this Covenant, to extract theſe Queres upon the ſeverall Articles onely, and to reſerve the reſt of the Diſcovery, which is very large, (and he hopes fully ſatisfactorie) till the Preſſes are at more leiſure. To God be the praiſe and glory. To your ſoules and mine the comfort and benefit.

FINIS.



AN

ORDINANCE

AND

DECLARATION

OF THE

LODRS and COMMONS

Assembled in PARLIAMENT,

One

For the speedy setting forth of certain Ships (in all points furnished for Warre) to prevent the bringing over of Souldiers, Money, Ordnance, and other Ammunition from beyond the Sea to assist the King, against the Parliament of ENGLAND.

The other

For the Incouragement of all Owners, Captaines, Masters, or other Officers, who shall be imployed in the said Fleet; With the manner how every Prize which is taken shall be disposed of.

Ordered by the Lords and Commons assembled in Parliament, That this Ordinance and Declaration shall be forthwith Printed and published.

John Brown Cler. Parliamentorum.

Printed at London for *T. S. April 6.* 1644.

AN ORDINANCE AND DECLARATION OF THE LODRS and COMMONS Assembled in PARLIAMENT,

One

For the speedy setting forth of certain Ships (in all points furnished for Warre to prevent the bringing over of Souldiers, Money, Ordnance, and other Ammunition from beyond the Sea to assist the King, against the Parliament of ENGLAND.

The other

For the Incouragement of all Owners, Captaines, Masters, or other Officers, who shall be imployed in the said Fleet; With the manner howevery Prize which is taken shall be disposed of.

Ordered by the Lords and Commons assembled in Parliament, That this Ordinance and Declaration shall be forthwith Printed and published.

John Brown Cler, Parliamentorum.

Printed at London for T. S. April 6. 1644.

An Ordinance of the Lords and Commons Assembled in Parliament, For the speedy setting forth of certain Ships (in al points furnished for War) to prevent the bringing over of Souldiers, Money, Ordnance, and other Ammunition from beyond the sea, to assist the King against the Parliament in *England*.

WHereas the Lords and Commons now Assembled in Parliament, doe finde by continuall experience, That very great quantities of Ordnance, Armes, and other Warlike Ammunition, and many Commanders and Souldiers have bin brought into *Newcastle*, and other parts of this Kingdom from forreign parts, and especially from the *Low countries* (notwithstanding the prohibition given by the States of the United Provinces to that effect) to be imployed against the Parliament, and their Adherents, the wel-affected persons of this Realm,

And whereas divers of his Majesties wel-affected Subjects out of their Loyall respect to His Majesty, their pious disposition to the peace & happinesse of this Kingdom, and as much as in them lyeth to prevent and hinder all such supplies as shall be sent from any forreign parts, to the prejudice of this Nation, have lately made known to the said Lords and Commons their voluntary disposition and readinesse to set forth some Ships and Pinnaces warlikely appointed, equipped, manned, and victualled, at their owne proper cost and charges, so that in recompence of their charge and adventure therein,

they may have and enjoy to their own uſes all ſuch Ships, Munition, Goods, Moneys, and Merchandizes which they ſhall take and ſurprize by Sea or by Land, intended or deſigned againſt the Parliament and their Adherents, the well-affected perſons of this Kingdome, as aforeſaid, or that have carried, or they ſhall take carrying any the ſaid ſupplies to the intents aforeſaid, Which being well approved by the Lords and Commons in Parliament as a good and acceptable ſervice, they doe commend the ſame for a pious and laudable undertaking, and are willing to give it all the encouragement and advancement that may be, to bring it to a good & ſucceſſeful iſſue, as tending very much to the honour of the King, and the welfare of this Nation; And therefore for the better enabling the performance of this ſo free and commendable undertaking and enterprize, It is Ordered, eſtabliſhed, and Ordained by the Lords and Commons Aſſembled in this preſent Parliament, and by the authority of the ſame; That it ſhall and may be lawfull for any of his Majeſties good and loyall Subjects of this Kingdom of *England* (to be approved and therto appointed by the Commiſſioners of the Admiralty eſtabliſhed by the Parliament) in warlike manner to equippe and furniſh for the ſaid intended imployment, ſuch and ſo many Ships and other Veſſels as they ſhall thinke fitting, and to place in them competent numbers of Souldiers, Mariners, and Gunners, with neceſſary Armes and Proviſions for that ſervice, and to appoint over them ſuch Commanders, Captaines, and Officers as they ſhall think fit; and the ſame Ships and Veſſels ſo manned, equipped, armed, and provided to ſet forth to the Sea, and with the ſame to ſeize, ſurprize, and take all, and all manner of Ships and Veſſels with the Ordnance, Ammunition

nition, Goods, Commanders, and Souldiers therein, that they ſhall finde or underſtand are ſent, or are come to any parts of this Kingdome, to the prejudice thereof, as aforeſaid; and further to ſurprize and take all and all manner of Pirats and Sea-rovers of what Nation ſoever, and their Ships and goods whatſoever; And for the better encouragement of all ſuch Adventurers in the ſaid enterprize, It is by the Lords and Commons likewiſe Ordered and Ordained, That the ſaid adventurers ſhall have and enjoy as their proper goods, all Ships, Goods, Moneyes, Plate, Armes, Ammunition, Victuals, Pillage and Spoyle which ſhall be ſeized, or taken by any perſons by them to be imployed by force and vertue of this Ordinance, which by definitive ſentence to be given in his Majeſties high Court of his Admiralty, ſhall be pronounced at the time of the taking or ſeizing thereof, to have bin ſent, deſigned, or intended to come into this Kingdome againſt the Parliament, and all well-affected perſons their Adherents in this Nation, or to have belonged to any Pirats or Sea-Rovers whatſoever: and the ſame to have and enjoy to their owne uſe, without any account whatſoevet thereof to be made; Onely reſerving the Tenths accuſtomed in ſuch caſes to be paid to the Admirall. And it is further Ordered and Ordained, That there ſhall be true and faithfull Inventories taken of the Ships, Ammunition, Moneyes, Goods, Plate, Pillage and ſpoile which ſhall be taken by vertue and authority of this preſent Ordinance, and a true Apprayſement made of the ſame, and the ſame together with all papers and writings found in any Ship, or other Veſſell by them to be taken, ſhall be carefully preſerved, and two or three of the Officers of every Ship, or other Veſſell ſo taken, ſhall be examined

ned before the chiefe Officer of the next Port of England, and the said Examinations with the said Papers, Inventories, and Appraisements, shall be sent into the Registrie of the high Court of Admiraltie aforesaid; to the end, that the taking of the said Ships may thereby be justified, or restitution by the said Adventurers (if there shall be just cause) there made, And more particularly, it is hereby Ordered and Ordained by the Lords and Commons aforesaid, and they doe by vertue of this Ordinance, give unto the persons to be set forth to the Seas as aforesaid, and to every of them, power, authoritie, and warrant, That if they shall happen upon the Seas, or in any Port, Harbour, or Creeke, to meet with any Ship or Ships that shall not willingly yeeld themselves to be visited, and proved by Law and Justice, but will defend themselves by force and violence, then they shall by all meanes possible, and with all force compell them to yeeld, and submit themselves to reason and Justice; although it doe fall out, that by fighting with them one or more be maimed, hurt, or slaine in the resistance.

And it is further Ordered and Ordained, That the Owners, Captaines, Masters, and two or three other of the principall Officers of every of the Ships and Pinnaces, so to be set forth upon the said enterprize, shall before their going to Sea, enter into a Bond in the High Court of Admiraltie, in the summe of two thousand pounds, to the use of the Kings Majestie; That the said Ships or Pinnaces respectively, nor their Captaines, Masters, nor any of their companie, under colour or pretence of this Ordinance, shall Rob, Spoyle, or Indammage any of the Kings Subjects, Friends, or Allies, other then such particular persons of His Majesties Sub-

jects,

jects, Friends, or Allies, as shall be found to have carried, or shall be found carrying Ordnance, Armes, Ammunition, &c. to the prejudice of Parliament as aforesaid, or shall have committed Pyracie, and that true Inventories and Appraisements shall be taken of the Ships and Goods, before the same shall be vended or disposed. And the same, together with the Papers found aboard any such Ship, and the examinations of the chiefe Officers of the same Ships as is before declared, returned into the Registry of the High Court of Admiraltie aforesaid.

And lastly, it is hereby further Ordered and Ordained, That this Ordinance nor any benefit thereby, shall extend to the setters forth of any Ship or other Vessell, upon the enterprize aforesaid, where Bonds shall not be given as is before expressed, and a Certificate under the Admiraltie Seale, obtained of the putting in of such caution.

Ordered by the Lords and Commons assembled in Parliament, that this Ordinance shall be Printed and published.

John Browne Cler. Parliament.

A Declaration of the Lords and Commons *Assembled in Parliament, For the speedie setting forth of a Fleet of Ships to Sea for the defence of the* KINGDOME.

THe Lords and Commons in Parliament Assembled, fore-seeing the great Inconveniencies, Distractions, and Troubles, that must of necessitie befall these Kingdomes, by the approaching of Forreigne Forces, now in preparation against the well-affected

ated Subjects of both Kingdomes, and that the woefull effects thereof doe begin to appeare by the narrow Seas being already infested, not onely by Sea-Rovers, by Commissions from the Rebells in *Ireland*, but also by Pyrats of our owne Nation, lately come forth of *Pelmouth* in English Bottomes, to destroy their owne Countrymen, and in all probabilitie to joyne with our Forreigne Enemies, and so hinder all the good endeavours of the Parliament for relieſe of distressed *Ireland*, and intercept all Trade and Commerce in these Seas.

Wherefore the Lords and Commons, for the prevention of these great Mischiefes, doe once more Declare & Ordain, that the Fleet now in preparation to go forth, and all things thereunto conducing, may hasten to Sea with all possible expedition; And that the for better incouragement of the Officers and Sea-men, who shall be employed in the said Fleet, there shall be allowed unto those in the Kings Ships, besides their pay, one full third part of all Prizes that they shall take in this their imployment, the other two thirds to be reserved to the State; and to those in the Merchants Ships, one full third part for the Officers and Sea-men, and another third part to the Owners, in respect of their hazarding their Ships, and the other third part reserved to the State as aforesaid, which divisions are to be according to the custome of men of Warre.

Ordered by the Lords and Commons Assembled in Parliament, That this Declaration be Printed and published.

John Browne Cler. Parliament.

FINIS.

The fatal

BLOW

Given to the

EARLE OF Newcastles Armie,

BY THE

SCOTS,

Certified by Letters read in the House of Commons this present Munday, April. 8. 1644.

500 Slain of the enemy upon the ground,

A numerous company taken priloners,

Sir *Marmaduke Langdale* and most of his chiefe Commanders slain.

All their Ordnance, Bag and Baggage,

And the whole Armie utterly routed.

With

A Report by a Messenger sent from the English Commissioners at *Sunderland*, with Letters

By *William Row*. Secretary to the Commissioners.

Printed by *Andrew Coe*, and published according to Order, M DC XLIV.

The last proceedings from the Scots Army

MAach the 25 and 6 there was a great fight neere Sunderland, there was of the Scots about 300 wounded, some of them slain, and others since dead to the number of about 60, this was all the losse we sustained in that fight, which was within some 2 miles of the north of Sunderland: But of the Earl of Newcastles men there were slain at the least 1500 amongst which were divers of great quality: Sir *Marmaduke Langdale* was slain and divers of great note, some of them his Excellencie Generall *Lesley* gave them the credit of an honourable buriall according to their degreea, mongst which were at the least 30 Colonels, Majors, Captains, and Lieutenants, besides other Officers, and there were taken prisoners from the enemie almost a hundred. They retreated towards Newcastle, the Scots pursued them very close, Then the Earle of Newcastles Forces spread themselves and dispersed towards Chestry streete and so to Durham, and quartered towards Bishop Anckland, and Branspith to see if they could rally their men, but the Scots still pursued them, cleering the way up the River as they went.

March

March the twentie seventh, the Scots marched towards Lumley Castle to cleer the River for Coals, his Excellencie the Lord Generall having then eight peeces of Ordnance carried from the ships, for before hee had only two peeces, save only his small pieces wherewith good execution was done.

From the twentie seventh of March, to the end of the moneth, the Scots were and so are still in pursuit of the enemie: the Earle of Newcastle all this while not having taken a man of the Scots Armie to my knowledge, but there are daily many that desert the enemie, and come into us both from Newcastle, and also from the Armie, seven or eight everie day: some daies more, who take the Covenant and join with our forces: there hath thus come in at the least 200 and more come in daily: declaring that they were forced against their wils to fight under the Earl of Newcastle, and that in the fight the Earl of Newcastles horse did force them to fight, and kept them in with their Canes and Swords: & hurt, pistold, and slue many that retreated: and they do also affirm, that there are many more in the Earle of Newcastles Armie that would faine come away, if they had an opportunitie.

Since there hath been many skirmishes, but none considerable before the date hereof, but the Scots still pursue the enemie to prevent them as much as they can from Rallying.

The Commissioners are come from Morpeth, and are all at Sunderland. The last of the Commissioners came to Sunderland this present Munday, being the first of April: which is a place where is great store of provision, so that from thence Thursday before, Generall

neall *Lesbley* removed his Quarters, and carried away bag and bggage: only 3000 he left for that Garrison, and, and er neere it, and hath fortified the Town verie wellr parsecured all places as he leaves them. But aothe hint of the enemie lying towards Lumly Castle, hath ipsdred the Lighters from carrying the Coals to the shto; but there was a Convoy to have gone with them, the ships, had not the battle prevented, but there is no doubt but the enemie will be removed sodainly, and Coals sent speedily to London: There are about 120 ships that ride in Sunderland Harbour for Coals, and there is so great a quantitie of Coals alreadie above the ground at the Pits readie to be taken away, that they are not to be valued, there is so vaste quantitie: and the Commissioners are resolved upon this course, to serve those ships first with Coals that bring provision, which is but reason, their being such want of provision amongst our men, not only to supply the Armie, but also to encourage others that come for coals thither to bring provision with them.

Sir *Tho: Glenham* is in Newcastle, but few cõsiderable men of note, nor as some that come out from thence to our men, certifie not above 120 Souldiers besides the Inhabitants, and they have denied the Earle of Newcastle to come in or any of his Forces: more then what are in the Town already, till they see who shall win the field.

The Town begins to be much straitned of provison, and are out of hope to have any relieefe, especially since the Earl of Newcastle is driven Southward, and the Scots compasse the Town both by Sea and Land, in Northumberland and in the Bishoprick, and they

are

are blockt up by water, our Forces commanding the River.

The Scots are every day at Gatehead which they take great care to prevent the enemie from burning themselves being possest thereof, but the enemie Works there are all pulled down and demolished, only a partie are placed to prevent the enemie from issuing out of the Towne to deroy those Suburbs, and houses at Gatehead.

By all probabilitie, it is not any ways likely that Newcastle can hold out long, and the Scots do daily expect when they will found a parley about the delivering up thereof.

Generall *Lesley* is marched towards Durham, and the Marquesse of *Argile* goes along with him, and many of the Nobilitie: pursuing the Earle of Newcastle. A Regiment lies at Blyth, and two Regiments at Morpeth, who doe often issue out to face Newcastle, and to keep the Countrie from being further wasted and spoiled by the enemy.

There are are two Regiments that lie at Sunderland and a Regiment about a mile off. In Sunderland are about 100 prisoner of the Earl of Newcastles Forces, Colonels, Captains and other Officers, for common men, they turn them away and will not charge themselves with keeping of such only those of note.

Generall *Lesley* is still in pursuit of the Enemie, not permitting them to rally.

Thus far the report of John Hardy.

(*There is a report that the Earl of Newcastle should fall upon the Scots on Sunday last neer Underland, and that the Scots gave them a repulse, slew and tooke prisoners a numerous company of them, & utterly routed them, but this the Messenger reporteth not, nor knoweth of it.*)

By the Committees and Commissioners of the honourable houses of the Parliament of England.

To all Commanders and Officers in the Parliament service both by Sea and Land.

WHereas the bearer hereof Iohn Hardy was sent from the Parliament to us in Scotland, and hath since continued with us untill

untill now that hee is to returne to London, theſe are therefore to require all Commanders, Officers, and Souldiers, both by ſea and land, to ſuffer him to paſſe quietly without let or moleſtation. And Francis Dobſon Mr. of the willing Minde of Hull, is hereby deſired to give him free paſſage for London.

William Row, Secretary to the Commiſſioners.

This present Munday Aprill the eighth, Letters were read in the House of Commons from the Scots Army, certifying that there hath been a great battail between his Excellencies the Lord Generall *Lesly* Army of Scots, and the Marquesse of Newcastle.

By which Letters it is certified, that the Scots have given the enemy a great overthrow.

Slain 500 dead upon the ground.

Taken a numerous company of them.

Divers of their chief Commanders.

All their Ordnance, bag and baggage, and utterly routed them; and are still in pursuit of them. So that it is verily believed, that this wil prove the fatall blow in the North to the enemy: who it is verily believed will never be able to rally again.

Published according to Order.

MERCVRIVS AVLICVS,

Communicating the Intelligence and affaires of the Court, to the rest of the KINGDOME.

The twelfth Weeke, ending March 23. 1643.

SUNDAY. *March* 17.

BEfore we give you a relation of this weeke, be pleaſed to correct ſome mis-informations in the former. In the ninth weeke we mentioned the Lord *Kirkubright* among thoſe *Scots* taken Priſoners at *Corbridge*, but upon better information we finde it was this Lords Serjeant Major, and the miſtake (they ſay) is not great. In the ſame weeke you had one Maſter *Brampton*, that drowned himſelfe after he had ſworne to the *Holy League*; the ſtory is true, but the mans name is *Brownſtone*, an Officer of Dragooners. In the tenth weeke we told yee, that *Herick* the Scout-maſter of *Warwicke* was taken priſoner, which is ſo indeed, but he himſelfe ſayes his name is *Kirby*. But (which is a dangerous errour) we ſaid the Lady *Waller* was dead three weekes ſince, and we receiv'd it in Letters that ſpake it very confidently; but now we heare her Ladyſhip is recovered, and is reſolved to ſtay till her Sermons are printed off. And one errour more we had in the weeke before this, wherein we called Them at *Weſtminſter Two Houſes*, the word *Pretended* being omitted by the Printer.

This present Munday Aprill the eighth, Letters were read in the House of Commons from the Scots Army, certifying that there hath been a great battell between his Excellencies the Lord Generall Leslyes Army of Scots, and the Marquesse of Newcastle.

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MONDAY. *March* 18.

And the Lady *Waller* is resolved not to leave the World while her Great Husband is *Commandar in Chiefe over all the East and West of England*; for so he is, without His *Excellency's* leave; nay, he is already on His March, which must needs prosper, since the Faction this week had a solemne Congregation, with Fasting and five Sermons in Saint *Martins* Church in the fields; where the five spirituall Members call'd upon every man to remember Sir *William, the servant of the* Councell of *State*, and Emperour of the West of *England*. Who lest he should want pay, the Loving Cittizens will pinch themselves, and have therefore at last consented to obey the Ordinance for granting *one Meale a Weeke*. As for His Excellency he hath power left to name the Officers of his owne Regiment, and the *House* the rest, which is no small favour considering 600 Commanders of His Army are already Cashiered, and Sir *Williams* Army so much better then His Excellency's, which makes the Rebells grant Sir *William* so large a Commission.

But the Great Commission is granted to the *Scots*, who (according as young Sir *Henry* made the motion) have power from the *Members* to assesse the 20th part over all the North; nay, the *fifth* part, the weekly assessment, and to seize all Malignants estates, expressly naming the KING, QUEENE, and PRINCES Revenue: Nor is that sufficient, they must have more; for when Sir *William Waller* laboured for the Sequestrations of *Kent, Surry*, and *Sussex*; answer was made, that *those three Counties were engaged to the Scots*; and when the Lord *Howard* of *Escreech* moved for his new pension of 1500*l. per annum*, out of certaine lands in *Hertfordshire*, his Lordship was bid to *seeke out some other Malignants, for all Delinquents in Hertfordshire were granted to the Scots*. And if His Sacred Majestie should demand His Revenues, (which he hath a better title to then they to weare heads) these loyall Gentlemen would tell Him truth, That *all the Crowne Revennes are engaged to the Scots*.

TUESDAY.

TUESDAY. *March.* 19.

And if our Brethren once obtaine poſſeſſion, they'll be as loath to depart, as Captaine *Ludlow* out of *Wardour* Caſtle; who notwithſtanding (as by an Expreſſe we were this day certified) was forced from his hold yeſterday (*March* 18.) yeilding himſelf and companions to His Majeſties mercy, who on Wedneſday laſt appeared ſo ſtiffe, that 'tis worth your reading to peruſe his Anſwer which he ſent to Sir *Francis Dodington;* upon the laſt ſummons immediately before the playing of the Mine.

SIR,

AS I may not omit my thankefull acknowledgement for the expreſſion of your reſpects unto our Family, ſo may I not paſſe by the clearing of mine innocency touching any offence committed againſt my Liege Soveraigne. I ſhall never ſeeke by-paths (by deſerting my Saviour, which is the way, the truth, and the life) to attaine the haven of peace, and happineſſe; yet ſhall I not be ſo preſumptuous upon the mercies of the Almighty, to draw downe his juſtice upon my head, for the guilt of ſo many mens blond, as are now with me, by an obſtinate reſolution to withſtand all Oppoſers without hopes of reliefe. If you ſhall thinke fit therefore (according to the ſcope of my late diſcourſe) to permit, that a Meſſenger have free egreſſe and regreſſe unto our Armies, by whom if I underſtand our condition to be ſo helpleſſe, as by you I am informed it is, I ſhall then eaſe you of a chargeable and dangerous Summer Siege, by propoſing ſuch tearmes, as to any indifferent man, ſhall ſeeme moſt reaſonable. If ſo be you ſhall continue to lend a deafe eare to this motion, I have herein laboured to diſchare a good conſcience, and doe aſſure my ſelfe, (knowing in whom I have truſted) that as for all the blond that hath, or ſhall be ſpilt, either on your part in aſſaulting, or on our in defending our lawfull rights, there ſhall be a ſtrict account required from you at the dreadfull day of judgement, without your ſerious, and timely repentance.

Wardour Caſtle, *March*, 13. 1643. EDMUND LUDLOWE.

Maſter *Ludlow* left off preaching within 4 or 5 dayes, for when he ſaw the Mine deprive him of his fortifications he delivered up himſelfe and all the Garriſon (75 perſons) without ſo much as promiſe of quarter, with all the Canon, Armes Ammunition, Baggage, and the Lord *Arundels* Plate, which it ſeemes had not yet found the way from home. At the ſpringing of the Mine Captaine *Liſter* atttempted to enter, and loſt 5 common Souldiers, Colonell *Barnes* loſt 5 more by occaſionall ſhots; which Ten were all that were loſt from the beginning of the ſiedge. Captaine *Ludlow* had more blowne up at once, the reſt (with himſelfe) are ſince brought Priſoners to *Oxford* Caſtle.

WEDNESDAY. *March.* 20.

And about as many more Priſoners were brought Yeſterday ſevenight into *Cheſter* Caſtle, who coming from *Hanmer*, *Emerald* and *Belisfield*, in a pretty body to beat up ſome of Colonell Sir *Thomas Tildeſley's* Quarters at *Hawarden* in *Flintſhire* were ſeaſonably met by Captaine *Robinſon*, who drew out ſome Musketteirs out of *Holt* Caſtle, and behaved himſelfe ſo gallantly, that the Rebels ranne home, leaving him above 50 Priſoners, as a reward for his paines.

The Rebels at *Wemme* were reſolved to revenge this, and therefore on Monday laſt (*March* 18) they drew out 500 Horſe and Foot from *Wemme* and *Longford* to plunder the Country, and place a Garriſon in *Apley* houſe. In their returne home, a partee (being the joynt forces of Sir *Thomas Whitmore*, Captaine *Broad*, and Captaine *Benthall*) where Captaine *Broad* commanded in chiefe, fell upon the Rebels and routed them, killed 53 in the place, and brought 72 priſoners to *Bridgenorth*, taking almoſt 100 Armes, and reſcuing the plunder which was fairely returned to the honeſt owners in the Country, as they themſelves can teſtifie. Among the ſlaine Rebels there were five Officers, two Captains, and three Lieutenants; one whereof was Captaine *Lion*, an active bold Rebell, of no ſmall account with Maſter *Minton* of *Wemme*, where now they have not ſo much as his feather. This Captaine *Broad* on Monday the fourth of this moneth, intercepted 16

Carriages,

Carriages, loaden with proviſion for the Rebels at *Tongue* and *Wemme*, who after he had killed 29 Rebels, and taken 35 Muſketeirs, he brought all thoſe Carriages into *Shefnall* houſe, a Garriſon under the Captaines command.

THURSDAY. *March* 21.

And ſince that at *Tongue*, another good prize (as this day we are certified) was intercepted by Sir *John Fitz-herbert*, neare *Aſhburne* in the *Peake*, where he tooke foureſcore Horſes loaded with Match and Ammunition for *Mancheſter*, to furniſh Sir *Thomas Fairfax* for his voyage into *Yorkeſhire*, who in this Rebellion is guided by his father, as his father is by the *Grand Committee*, as the *Committee* is by the *Scots*, which ſweet dependency you may beſt read in this excellent Letter ſent from two Members of the New Councell of State to the Lord *Fairfax* at *Hull*.

My *Lord*,

We have taken into Conſideration the Oportunitie that is now offered for the reducing and aſſuring of Yorke-ſhire, Whileſt the Marqueſſe of New-Caſtle *hath drawne the greateſt part of his forces towards the North, to oppoſe the Scots; And how neceſſarie it is to hinder all further Leavies there to increaſe his Armie, Which, the better to effect, We have written unto Sir* Thomas Fairfax, *That he forthwith march into the Weſt-Ryding with all his Horſe, and that he take with him two Regiments of foot out of Lancaſhire. And We deſire that your Lordſhip will alſo take the field with as great a force of Horſe and foote as conveniently you can, and joyning with Sir* Thomas Fairfax *make the beſt advantage you can of the preſent Oportunitie, and of thoſe forces for effecting the ends aboveſaid.*

We deſire, that you will hold a continuall Intelligence with the Scottiſh Army, and by drawing neere to the Tees or otherwiſe to give them the beſt Accommodation you ſhall be able; And that you will pleaſe continually to advertiſe us of all your Occurrences

and

and Affaires. This being all with which We ſhall at this time trouble your Lordſhip, We reſt

Derby Houſe. 5. *Martii.* 1642

Signed in the Name and by the Warrant of the Committees of both Kingdomes.

Your very loving friends and humble ſervants:

For the Right honourable the Lord Fairfax.

NORTHUMBERLAND.
JO: MAITLAND.

And yet if you conſider what *Engliſh* Lord it is that ſends, and to whom it is ſent, you'll wonder the Letter ſhould be to haſten the Scots advance; but this yeare we muſt wonder at nothing, ſince the Great *Earle* himſelfe calls the *Scots* into *Northumberland*, and the very Lord *Fairfax* invites them into *Yorkeſhire*.

FRIDAY. *March* 22.

Now if they object, their errand into *England* is onely againſt *Epiſcopacy* (and that they will ſay to ſhew their *Tender Conſciences*) we may tell them the contrivance was perfected at home without their aſſiſtance; and (if you'll not truſt me) take it under the hand of the Presbyterian Patriarch, Maſter *White* of *Dorcheſter*, in his Letter to his Nephew almoſt three yeares ſince.

—*Touching our maine buſineſſe; the King will come back from* Scotland *ſhortly without effecting any thing anſwerable to his and other mens expectation; and conſequently, may be fit enough to be wonne to condeſcend to any reaſonable demands. If the Commons hold their owne, they may have what they will in reaſon deſire. All the worke will be, to hold them ſtifly to their former reſolutions; to which they may be well prepared by their friends in the time of this Acceſſe, if they beſtirre themſelves as they ought. Sir, we conceive if we could win Maſter* Maitland *to joyne throughly about the taking away of Epiſcopacy, it would much*

much further the Cauſe. The way muſt be to charge home the thirteen Biſhops that are now impeached: If they be found in a Præmunire, and ſo caſt out of the Higher Houſe; it is hoped the better Lords will prevaile, and then the worke is at an end: The way to prevaile with Maſter Mainard *is by his wife, and with her by Maſter* Hughs. *I conceive it were worth a journey thither for you to ride over and ſpeake with him. If thoſe that deale with this man goe about it with mettal, I am confident it will worke ſome good effect. Good Sir, afford your helpe therein, and that with as much convenient ſpeed as you can.*

Your loving Uncle

Dorcheſter,
Septemb. 8. 1641. J. WHITE.

Maſter *White* being a man of ſuch excellent rare ſedition, no wonder if he left a remnant ſtill in *Dorcetſhire*; who though they are beaten twice or thrice a weeke, are reſolved to die Rebels. On Tueſday laſt Sir *Thomas Aſton* with part of his Regiment fell upon ſixeſcore of their Horſe, killed and tooke above 20 of them, charged into the very port of *Poole*, while the Rebels Canon and ſmall Shot played very thick upon him from the walls, being a long while within leſſe then Piſtoll ſhot at worke with them.

SATURDAY. *March* 23.

Had *White* beene thus handled before he ſent his Letter, happily the Biſhops might have gained his approbation: But ſince the *Holy Leagne* begot this ſweet Rebellion, their zeale is ten times more implacable then before. And the reaſon is given by the *Scots* themſelves, who in their printed Relation dated from *Sunderland* (*March* 12) have theſe very words; *We* (ſay they) *have taken all poſſible care for proviſions in this enemies Country* (*for ſo we finde it to be*) *but we have neither intelligence nor ſupply from them; And 'tis no wonder we finde ſo few friends here, for all the Country flown in, and are up in Armes, ſo great power hath the Cathedrall here.* Where we hope you'll ſtay, till you ſpeed as your loyall Country-man Sir *John Meldrum* did yeſterday at *Newarke*; who after he had laine there full three weekes, and had ſunke his Army from

7000

7000 to 5000, by that brave Garriſon, where every man had a moneths proviſion beforehand, when His Highneſſe Prince RUPERT came thither to its reliefe, the newes of whoſe great ſucceſſe was brought to Court by Captaine (now Sir *Thomas*) *Gardiner*, who for his exemplary carriage in the action, was ſent by Prince RUPERT with the Expreſſe to His MAJESTY.

His Highneſſe Prince *Rupert* being at *Weſt-Cheſter*, upon Tueſday night, *March*, 12. received firſt of all His Majeſties commands, to march with all ſpeed to the relief of *Newarke*, as then beſieged by Sir *John Meldrum*. The Rebels Forces, were ſuppoſed to be about 4000 Foot, under 5 Regiments and 4 Colours, with well towards 2000 Horſe and Dragooners. Upon theſe Summons, His Highneſſe next morning made haſt to *Shrewſbury*, ſpeeding away Major *Legge* (Generall of the Ordnance) before, to chooſe out ſo many commanded Muskettiers of the Engliſh, of late come out of *Ireland*, as might well be ſpared out of that Garriſon. Theſe were 1000 Muskettiers of Colonell *Broughtons* and Colonell *Tilliers* Regiments, with 120 of Col. Sir, *Fulke Hunks*. All theſe ſent downe by the *Severne*, met the Prince at *Bridgenorth* on Friday. Of Horſe, His Highneſſe tooke along His owne Troope and Regiment, with 20 of Major-Generall Sir *John Hurrey's*; with theſe forces, we drew along 3 Field-peeces. At *Wolverhampton*, next day, was the Princes Army recruited by 100 Horſe and 200 Foot of Colonell *Leveſons*. On Monday night had we notice at *Aſhby de la Zouch*, of 2100 Rebels under Sir *Edward Hartop*, ſent out by *Meldrum*, to the paſſe and bridge over the *Sore*, a mile from *Loughborow* in *Leiceſterſhire*. Their purpoſe was either to intercept Generall Major *George Porter*, or to prevent his joyning with my Lord *Loughborow*: For thither with 4 Regiments of Horſe, and 1000 commanded Muskettiers of my Lord of *Newcaſtles* men, was Maſter *Porter* now come from about *Newarke*, to hinder the Rebels farther inroades into *Leiceſterſhire*. Dayly ſlight Skirmiſhes here paſſed, and had the Major-Generalls people beene as valiant as himſelfe, *Meldrum* had had occaſion to chide his Partee more then he did, for doing nothing. For not able to force the paſſage, and hearing of my

Lord

lord of *Loughborough's* drawing out, they ſtole away by moone-light. Maſter *Porter* thus diſ-ingaged, was the next day, being Tueſday, *March* 19. together with my L. *Loughborow's* forces, conjoyned to the Princes. That night they all quartered in *Campagnia* in a cloſe by *Bingham*, ſome eight miles ſhort of *Newarke*. About two of the clock, the Moone then well up, the drums beat, and all marched. Hitherto had the marches beene ſo ſpeedy, as fame it ſelfe was prevented; for by *Muldrum's* owne Letter ſent to the Lord *Fairfax* which the Prince intercepted the night before; His Highneſſe perceived the Rebell had no more but an uncredited rumour of Prince *Robert's* comming. On this dayes march his Highneſſe had notice by his Eſpecials, how the Rebels were buſied all that morning, in ſending away their Canons; which proved no other, then their drawing them off their Batteries into their chiefe Worke at the *Spittle*, or *Exceſſer* Houſe, a little more then muſket ſhot from the Towne; for into that one Quarter, had they that morning drawne all their Regiments and Ammunition. His Highneſſe having intelligence of their aſſembling themſelves into one Body; which he ſuppoſed a preparation to march off ſuddenly; advanc'd his Van of Horſe upon the ſpurre to overtake them: the reſt of His Horſe had order to keep along with the Foot, Canon, and Ammunition. Comming neer the Beacon-hill, a mile ſhort of *Newarke*. He perceived ſome Horſe of the enemies; who upon his approach drew downe the other ſide to their owne Groſſe. The Prince thus eaſily gaining the hill, increaſed his Highneſſe naturall courage: upon his apprehenſion beſides, of having many advantages upon a retreating enemy: Whereupon, *Courage*, ſaies he, *let's charge them in Gods name with the Horſe we have, and ingage them till our Reere and Foot be march'd up to us.* Trooping thus to the edge of the hill, He perceived the moſt of the Enemy in Battalia (Horſe and Foot) neere the *Spittle*: All, except foure great bodies of Horſe, who expected His Highneſſe at the very deſcent of the hill. The Prince thus ordered his owne few Forces; Firſt, himſelfe with his owne Troope of Life-guards, undertooke to

attack that Body on the left hand, appointing my Lord *Loughborowe's* Troope second him, and Colonell *Charles Gerrard's* Troope to be as a Reserve a little on my Lords right hand. The Princes Regiment was cast out into five devisions, two Troops to each devision: In the first, and very right hand of all, were Capt. *Gerdiner* (who brought us this good newes) and Capt. *Richardson*, then Capt *Cobb* & Capt. *Martin*; then my Ld. *Grandison* & Sr. *Thomas Dallison*, next then the Troops of Sr. *Lewis Dives*, and my Lord *Dillon*, Major *Legge*, and Lieutenant-Colonell *O Neales* Troops, being next unto the Lifeguards; this Regiment was seconded by Major generall *Porters* Regiment: Our Field-word, was *King and Queene*; Theirs, *Religion*. The Fight began about nine a clock: And after a while grew sturdy, especially on our right wing, the Rebels doubling their files from three to six deepe, and charged our two outmost Troopes upon the Flanckes so hard that Capt. *Martin* came timely in to helpe to beat off the Rebels; the Prince himselfe, having pierced deepe into the enemies, and being observed for his valour, was dangerously at once assaulted by three sturdy Rebels, whereof one fell by his Highnesse owne sword, a second being pistoll'd by Master *Mortaigne* one of his owne Gentlemen, the third now ready to lay hand on the Princes collar, had it almost chopt off by Sir *William Neale*; his Highnesse thus dis-engaged with a shot onely in his Gautlet, with Sir *Richard Crane* and his owne Troop, charged quite thorow that Body of Rebels, pursuing them in rowe home to their very Works & the Spittle; presently after this his Highnesse Regiment with their Seconds, likewise rowted the other three Bodies, foure of the Troopes charging even into the Worke, and bringing away a Captaine prisoner, my L. *Lowborow* also deported himselfe honourably, and when some of his shrunke at the second charge, himselfe rode backe to rallee, and bring them up againe: Major-generall *Porter* charged with much bravery in his owne person, though some of his also retired up the hill in some disorder; Colonell *Charles Gerrard* (who never carried himselfe but gallantly) did here like himselfe, but by the fall of his horse, was bruised

shot

shot in the arme, and taken prisoner. After a while both sides began to rallee, and make ready for a second charge, the Prince to make impression, and they to receive it: and though for a good while they disputed it roughly, yet by fine force were they, and all the rest driven quite out of the Field; not halfe of his Highnesse horse charging, for his Reare was not come up. Now fled the Enemy, quite beyond their owne Worke. Foot and Canon at the *Spittle*; divers of them hasting by a bridge of boats over that branch of the *Trent* into the Island: foure other Troops, with as many Foot companies, hasted up to *Muskham* bridge upon the other side the Island, and maine streame of the river, about three quarters of a mile, both from *Newarke* and the *Spittle*: here being out of gun shot, they stayed till towards evening; when breaking the bridge behind them, and throwing one peece of Canon into the *Trent*, they then ran home to *Nottingham*. In both these stiffe bouts, the Prince tooke 5 Cornets, and 90 Prisoners, whereof 3 Captaines, some Gentlemen, 3 Cornets, besides other Officers, and 2 Canonies. One Cornet was taken by Sir *Richard Byron*. And now as if an universall truce had beene agreed upon, there was some halfe an houres silence; excepting that the enemies Canohado's (though with very little effect) disturbed it: For the Rebels Foot had not yet advanced, and their Horse by this time had enough of it. As for the Prince, he now stayd for his Foot and Reere of Horse, both left full two miles behind, when His Van began to double their march to overtake the enemy; anon came up his Foot, all that day commanded by Colonell *Tillier*: these resting themselves a while upon the hill, the first division being part of those that came from *Shrewsbury*, were led on by the Colonell, these marcht downe bravely, in the face of the enemy, hooting at their Canon; these flanked with some horse, were wheeled to the right, by and by, into a medow; at their comming, the Rebels drew all their Horse and Foot within their *Spittle*-worke; and comming up against this place, both sides saluted one another at too faire a distance with a short volley; but Col. *Tillier* was not to stay here, as being by his Orders

to march up to the very rivers ſide, to recover the boat-bridge from the enemy; but this being too well guarded. He drew off quietly, making a ſtand without reach of Canon. In this time were divers more Bodies of Foot brought downe into the Field, who charg'd up to the enemies Workes, and killed many: my Lord *Loughburgh's* being left upon the hill for a reſerve. Thus was the vallie beſpread with the Princes Battalions: and in this poſture ſtood the Army. Sir *Richard Byron* Governour of Newarke likewiſe, before this, had ſent part of his Garriſon (both horſe and foote,) into another ground on the South-Eaſt ſide of the Towne. And by this time had the Prince notice given him by a priſoner, and by one of theirs that came over to him; how the Rebells were ſo diſtreſſed for want of victuals, that they were not able to live there two dayes. Whereupon his highneſſe began to reſolve upon other counſells: eſteeming it cheaper to blocke up their trenches, then to ſtorme them. And block't up they were already: as being coopt up in a very narrow roome; no more then the backſide of the Spittle, towards the river. Beſides which, they were on all ſides ſurrounded by His forces. On the South-ſide, by the Towne: on the Eaſt, by the Prince: and on the North by Colonell *Tillier*. Into the Iſland on the Weſt, had the Prince ſent 500 horſe, beſides 200 of the *Newarke* Troopers. Thus the late Blockers found themſelves now beſiedged, yea, without much hope of ſudden reliefe, or ſafe meanes to ſally: For ſo well had the Prince ordered them, that had they ſallyed forwards, He had then fallen upon their firſt iſſuing out, both in front and flanckes with his Army, and the towne had charged them upon their Reare. Had they offered to eſcape over their Boat-bride, thoſe in the Iſle had diſturbed their paſſing & others entertained their comming over. Yea, which part ſoever had firſt divided, wee had beene able to beat the other. By this time too had the Prince commanded Sir *Richard Byron* with his owne and Sir *Gervaſe Eyres* Horſe-Regiments, with 800 of Sir *John Digdyes* Foot, to advance ſo high into the Iſland, as to put in betwixt the Rebels two bridges. By which interpoſition, having all intercourſe cut off betwixt the Rebels, their

greater

greater body at the *Spittle* and thoſe at *Muſkham* bridge: upon this thoſe 8 Colours at the bridge retreated, as is afore-ſaid. Under favour of theſe Towne-forces too, was his Highneſſe reſolved to caſt up a Redoubt that night betwixt the bridges, but going now to view the ground, the Rebels ſent out a Trumpet to deſire a Parley. To make way for this, and the more to ſweeten and oblige the Prince had Sir *John Meldrum* ſome houres before ſent home Colonell *Gerard*, yet upon the parole of a Souldier and a Gentleman, to returne himſelfe a priſoner when ever he ſhould be called. The Rebels having ſent out to parley, quit their bridge; which his Highneſſe preſently poſſeſſed with 100 Muſketeers. For the Parley his Highneſſe appointed Sir *Richard Crane*, Captaine of his Life-guards, with Sir *William Neale*, Scout-maſter Generall: the Rebels ſending Sir *Miles Hobard*, and Sir *John Palgrave* into the Towne. Now true though it be that the enemies were diſtreſſed, yet very wiſe Generals have not thought it ſafe to make ſuch men deſperate: Beſides which, being now in the midſt of their owne Garriſons, they might poſſibly be relieved. And to confeſſe the truth, the Princes Horſe were ſo over-matcht, and His Foot ſo beaten off their legs, that He found His men leſſe able for the preſent for them: in very truth too the Rebels were more then was believed. For theſe reaſons, and for that (as by intercepted *Letters* it appeared) my Lord *Fairfax* and his Sonne Sir *Thomas*, being both commanded by their *Councell of State* to march, other places might ere long have need of his preſence; His Highneſſe (at length) condeſcended to theſe Articles.

1. *That all Match, Bullet, Powder, Cannon, and all other fire arms: belonging to the Artillery be delivered.*
2. *That all Souldiers march away with their ſwords by their ſides, and Colours and Drums.*
3. *That all Officers march without moleſtation with* Their *arms and horſes for themſelves and ſervants & al bag & baggage Money, and whatſoever doth truly belong to* Themſelves.
4. *That all Troopers and Dragoons march with their ſwords, horſes and colours.*

5. *That his Highneſſe ſend a Convoy to protect us from any injury 2 miles from the utmoſt of his Highneſſe quarters.*

Theſe were agreed on the 22. *of* March *by Sir* Richard Crane *and Sir* William Neale *Knights, on the part of his Highneſſe Prince* Rupert; *and Sir* Miles Hobart, *and Sir* Jo. Palgrave, *on the part of Sir* John Meldrum.

But beſides theſe Conditions His Highneſſe gave by-inſtructions to his Commiſſioners to inſiſt upon a demand of ſome Priſoners before taken; which was alſo granted. Hereupon, next morning the Lebells marched out: Who being gone, the Prince had leiſure to carry off their Armes and Ammunition, conſiſting of above foure thouſand Muskets, a very great number of Pikes, and Piſtolls, all their Canon being eleven faire braſſe pieces, one a Baſiliſco of *Hull* foure yards long, ſhooting thirty two pound bullet; one of their Ordinance was found at *Muskham* bridge, and the Carriage of the other; beſides two goodly Mortar pieces, the leaſt ſhooting eighty pound Granado, and the other twelve ſtone and eight pound; all their Ammunition, betwixt forty and fifty barrells of Gunpowder, with great ſtore of Match and Bullet, all which was brought into *Newarke*, where the Prince at his firſt entrarce appointed a *Thanksgiving* to God Almigty on Sunday following.

But all this ſhall not ſtartle the Writers at *London* (who have printed Prince Rupert ſlaine in twelve ſeverall fights) and accordingly goe on this weeke alſo: Firſt they tell us, *That on Munday laſt ſome of the Lord* Hoptons *Forces by miſtake fought one againſt another, whereby many of them were ſlaine* (No, they are your *Lies* which fight one againſt another) 2. *That Generall* Leſly *hath commended two Regiments of the Scots to come out of Ireland for his preſent expedition in England* (How many hundred times have you railed at his Majeſty for the like?) 3. *That the Marqueſſe of* Newcaſtles *Army was routed at Cheſter, 3000 ſlaine and taken, and Generall* King *eſcaped Yorke very deſperately wounded.* (Yes, and Tinemouth Caſtle undermined, and *Durham* and *Newcaſtle* blowne up with Tobacco.)

bacco.) 4. *That the new Prince* Maurice *is come from* Dartmouth *to* Exceſter, *and hath ſummoned all* Devon *to come in to him as if it were the very Prince* Maurice *indeed* (Seventeen times I have aſked you where the old Prince *Maurice* was buried) 5. *That Colonell* Norten *ſlew ſo many Cavaliers at* Rumſey, *that five Cart loads of dead bodies were carried to* Wincheſter (The Colonell was not at *Rumſey*, but as many as were there are now priſoners in *Wincheſter*.) 6. *That this* Town *of* Rumſey, *though it be but a little town, yet it is a towne of great conſequence for* Sir William Waller (Therefore Colonell *Pert* took it, and will keep it for His Majeſty.) 7. *That* 150. *Horſe, and* 200. *foot, from* Warwick *came to* Sir Edward Fiſher's *houſe at* Miſleton, *and killed many Cauleliers* (What? can you not be well beaten, but you muſt talke of it?) 8. *That the Garriſon of* Newarke *hath been ſo well baſted, that they now begin to remember themſelves* (Doe not thruſt a poor *Lye* into the world till it be ready) 9. *That* Sir William Belfour *is now in Hampſhire with* 4000. *Horſe and Dragoons ſtaying for* Sir William Waller, *who comes out of Kent and Suſſex weeh* 7000 *Horſe and* 1200 *foote, both whoſe ſtrength will be at leaſt* twelve thouſand. (*thelve thouſand*? Remember *twelve thouſand*) 10. *That many of the Lord* Hoptons *foote are preſſed men, and ſuch as would fayne come to* Sir William Waller (No queſtion they would faine come to Sir *William Waller*) 11. *That Doctor* Beale, *Doctor* Martin, *Doctor* Sterne, *&c. are diſplaced from being any longer Maſters of Colledges according to their deſervings* ('Tis true they deſerved it, for being a yeere and a halfe priſoners) 12. *That Maſter* Palmer, *Maſter* Arrowſmith, *Maſter* Vines *&c. are men fitter for their places, and therefore are voted to ſucceed in them* (Teach thoſe three good Engliſh, ſome of them are famous for falſe Latine.) 13. *That* Sir John Meldrum *intends to put every man in* Newarke *to the ſword, for refuſing his offer of quarter*, (O ſpare your owne Red-coats, for they cryed for quarter.) 14. *That the Lord of* Loughborough *this laſt weeke came within* 5 *miles of* Leyceſter, (did you give fire at him when he was 5 miles from the Town?) 15 *That the* Scots *have begirt* Newcaſtle *on all ſides, with* 15000 *men on the*

South

South side, 18000. *on the North side, and* 12000. *must* [illegible] *lie betwixt* Berwicke *and* Newcastle, (How? 15000, and 18000. and 12000. is forty five thousand, you are like to heare of this hereafter.) 16. *That the Marquesse of* Newcastle *lyes with* 5000 *Horse and Dragoones betwixt* Yorke *and* Durham. (Send him your odde 18000. to make his 5000. to be halfe your number,) 17. *That Sir* John Meldrum *hath finished his Gallery over the River of* Trent *by* Newarke, *that he hath made some Mines which are ready to be sprung, and is within Pistoll shot of the Towne*, (Nay, his Pistols are already within the Towne, and his Canon, Muskets, Pikes and Ammunition keepe the Pistoll company, till Sir *John* bring some more thither.) 18. *That the Cavaliers went to Master* Moores *house in* Shropshire, *put him and all his Family to the Sword, sparing neither man, woman, nor child*, (Master *Moore* will tell you, neither woman, child, nor himselfe received the least scarre.) 19. *That Colonell* Norton *seeing the Cavaliers drawne out of* Rumsey, *sent a good party to possesse themselves of the Workes and Fortifications, but before that den could be well cleansed, those uncleane spirits returned againe with seven times more and worse Malignants*, (I need not tell yee that this is the SCOTTISH DOVE.) 20. *That those Malignant Uncleane spirits brake in upon Colonell* Nortons *Souldiers, and after hurryed them from* Rumsey *into their hellish kennell at* Winchester, (How now. *Pigion?* are your Brethren *hurryed to Hell?*) 21. *That Sir* Richard Grenvile *is a Cornish Knight, an Irish Souldier, an English Jew, and a second Judas*, (Nay, *Pigion*, put in *Scellum* too, else the *Members* will outrayle thee.) 22. *That the young Earle of* Northampton *will not leave off his malignancy, till he be knockt in the head, he is so full of his fathers poyson*, (Sirrah, you shall not dye by poyson, your necke, your necke---*Pigion.*) 23. *That there have been so many offers for Peace both by* KING *and* Parliament, *that it were a needlesse* totalagie *to mention them.* ('Tis true the Kings overtures have beene all refused, but good *Pigion*, tell us what Country-man is *totalagie?*) 24. *That the Garrison of* Newarke *is in extreame want of bread and fire*: So as they were forced to take your Musket-stocks and Pikes.

FINIS.

K. & W. Numb. 30.

Mercurius Britanicus.

Communicating the affaires of great BRITAINE:

For the better Information of the People.

From *Monday* the 1. of *April*, to *Monday* the 8. of *April*. 1644.

I Have writ out my Inke and indignation against my enemies at *London*, and now I shall draw up all my forces against *Oxford*, and lay siege to the Intelligence of *Aulicus*, a very seasonable time now, when so much of their strength is drawne out; I could desire that the Armies of our Kingdome would move to, and then we might surprise *Junto*, and *Jermin*, and *Aulicus*, for it is excellent taking them in so thin, and so dis-regimented a condition.

Britanicus leaves off his secret enemies at London, to pursue the common enemy at Oxford.

Aulicus begins still upon *Sunday*, as he calls it, the Fellow hath risen from his *blasphemy*, into *Paganisme*, and of a *Jew*, he is become a *Gentile*, and takes the day from his Creatour, and entitles it to one of the *Planets*, calling it neither the *Sabbath*, nor the *Lords-Day*, but the *Sunday*; this is it for a man to give himselfe up to the reprobate sense of *Communicating the affaires of the Court*: Oh! how many *Sabbaths* hath this *Oxford* Intelligencer to answer for? How many *Diurnall trespasses* hath he committed since the *Primo Caroli* of this lying? But now, because he would in some measure recompense his vanity, he spends the forenoone first leafe of his Sunday in *Confession*, but I finde little of *contrition* yet, and he confesses his sin of Relations to the whole Kingdome, from his ninth week to his twelfth; these are the freshest, and the newest lies that puzzle his conscience, and these are upon a *new score*; for the *old score* of the last yeeres untruths, are sent in a Catalogue by Father *Francis* to *Rome*, and there is a *Dispensation* drawing up. But will you heare how he confesses?

Aulicus Sunday, no Sabbath, nor the Lords-Day.

1. In the ninth, we mentioned *Kirkinbright*, but upon better information, it was another.

2. In the same week we told you of Master *Brampton*, but his name is *Brownstone*.

3. In the tenth week, we told you of one *Herrick*, but his name is *Richy*.
4. We said the Lady *Waller* was dead, but now she is recovered.

These are his *Confessions*, this is his Method, it is but telling a lie one week, and then asking pardon for it the next; and for his *Contritions*, they were the last week upon the report of the defeat of *Hopton*, for it was a very pitifull Sceane at *Oxford*, upon the very first noise of the change, their very bells tolled sadly, which rung out the week before at the news of *Newarke*, and the ropes were far fitter then the bells, for the *solemnity* and celebration of their condition; then the bonefires that kindled so soone before, would not burne, their fagots and billets were so wet with the teares of their misfortune; and I dare say, you will think it strange, that the fire should go out at *Oxford*, where there are so many *Bellafis*, there is the Lord *Falconbridge*, and *Harry*, and *Jacke*, all *Bellafis*; besides the many hundreds of *Incendiaries*, Jesuiticall, and Prelaticall.

Aulicus desires pardon, & layes a fault upon the Printer.

Aulicus desires pardon for one fault, for calling the *Parliament of Westminster*, the two houses, but he sayes the Printer had left out the word, *pretended*, so, as it seemes, the Printer must suffer for a well-affected omission, for the Printer hath not the conscience to publish to the world all the scandalls which the Authour writes him; but I warrant you the Printer will be undone for this, if he be not hanged, which is something an unsuitable way of dying for a Printer, he shall be condemned to his owne Presse, and even *pressed* or *printed* to death: But did you ever see such a superlative Trespasser as this *Aulicus*? He askes pardon that he did not sin so much the last week, as he thought to have done, and layes the blame on the *Printer*, that did him wrong, not to put him out in the fulnesse and compleatnesse of his iniquity; he intended to have called them pretended Houses, but the Presse and the good Providence would not suffer him.

Lady Waller.

He tells us the Lady *Waller* is not resolved to leave this world, while her great husband is Commander in chiefe over all the East and West of *England*; you see then she is an Empresse as well as her husband, and she can resolve to live or die, and she has a vertuous power over her owne mortality: But why should this Lady resolve to die yet, so long as there are so many *Ladies* living, who might have done the Kingdome better service, had they taken Coach, and departed, and gone out of this life? I commend the *old Queen-mother* for that, she saw that she could but trouble the world while she lived, and she died without more ado; but for my Lady *Waller*, and the rest of the spirited Ladies in this Cause, the Lady *Manchester*, the Lady *Fairfax*, the Lady *Mildmay*, with many other of the *female glory*, we shall prevaile with them not to die yet; no, we hope they will live to see the funeralls of your *Oxford* Dutches, and *malignant* Countesses,

Old queene.

tiſes, and to triumph over the graves of you *feminine Engineers*, your Plotters in petti-coats, and *Politicians* in Fardingales: But now you are talking of *dying*; VVhen dies ſhe with the great Iewell at her boſome, fellow to that which was pawned laſt VVinter? VVhen dies ſhe in the black Hood, with the white Tiffany lining underneath it? VVhen dye the reſt of the VVaytors? VVhen ſhall we write Epitaphs and Elegies? VVhen ſhall your *Sex* be delivered from the bondage of *Aprons* and *Fans*? VVhen ſhall the Kingdome be reſtored to its *maſculine Prieſthood*? VVhen will women leave wearing *Crowns*, and laying their hands upon Scepters? *Oxford Engineers and Politicians.*

Send for Sir *William*, who you ſay commands *Eaſt* and *Weſt*; It is well *Propheſied*, for his Command is a little farther *Weſt* ſince you writ laſt weeke; One blow more at *Hopton*, and the *Weſt* is his owne; And for the *Eaſt*, it is true, he hath a Command there; and they ſay ſince that, you will not worſhip nor bow any more towards it: It is well yet, that we can do any thing to divert your *ſuperſtition*: It ſeemes you dare bow no more that way, ſince the late Ordinance paſſed at *Weſtminſter*, you are afraid it ſhould be thought your Idolatry ſhould be miſtaken, and you will not bow to the *Eaſt*, leſt we think you bow to Sir *William*, and commit *adoration* to *Hoptons* grand Enemy. *Anſwer to prepheſies.*

He tells us, that we had *Faſtings*, and *five Sermons* for Sir *Williams* ſucceſſe he had; VVe ſhall Faſt againe ſhortly for his *Excellency*, and then we intend to ſup at *Oxford* perhaps. Ieere us no more with Faſting, and five Sermons; You ſee all *Hoptons* fifteene thouſand could not ſtand before the *repentance* of that day: but you ſee what wonders he makes of *Faſting and Prayer*, and five *Sermons* on one day. They have but one *Faſt-day*, but it is with ſuch *Humiliation* and qualifications; they diſtinguiſh ſo upon *Meates*, and Cordials, and upon *Drinks*, as they make ſhift to hold out ſufficiently, till the Prayer of S. *Chryſoſtome*; with the advantage of *Cawdles*, and VVhite-wine, the onely diet for their kinde of *humiliation*: But for *five Sermons*, the very noiſe of ſo much *Preaching* is enough to breake all *Priſons*; and the report of our *Faſting* and *Praying*, and *Preaching* broke the laſt. They will never *accommodate* with us, they reſt in diſpaire of full meales, and Canary, and ſo troubled with the Collick at the length of *five Sermons*. VVere we but of a little more *ſociall kinde of Religion*, and leave ſerving of God, for ſome idle time, when we had little elſe to do; they would Treate and Accommodate preſently: It is nothing but our godlineſſe, our *Reformation*, our devotion that hinders a *Peace* with the Enemy; for would we but be as carnall, as luxuriant, as exceſſive, as ſinfull, as blaſpheming, as adulterating; and allow Tavernes, Tobacco-ſhops, and Baudy-houſes; humane recreations, and Chriſtian frailties, and neceſſary infirmities, and Conſtant weakeneſſe, we ſhould have agreed long agoe: but this is the *difference* amongſt us; VVe *Faſt* and *Pray*, and *Preach* when we goe to fight, and they go to it with ſo many oathes ſworne in the very Van of their Regiments, and ſo many blaſphemies in the Reare. *Oxford Faſts and Humiliation.*

He tells us, that the Citizens have pinched themſelves *one meale* for the Service; You ſee now, it is our *Faſting* that is the maine *quarrell*; VVould we but take off our *meate* and *drinke*, they would *fight* no more with us. Beleeve it *Reader*, it is not *Prerogative* they fight for, nor *Proteſtant* Religion, but the *privilege* of eating and drinking, and the *liberty* of the Subject, in all kinde of *wickedneſſe*. *Our Faſting quarrelled at.*

He tells us of his *Excellency*, and Sir *Williams* Commiſſions, and when he ſees he cannot provoke themſelves, he labours to *exaſperate* their *Commiſſions* one againſt another, and to make *Paper differences*, but all this will not effect the deſigne; His *Excellency* is *ſupreame*, and Sir *William* is *ſubalternate*, and though his *Commiſſion* hath a little liberty reſtored, yet it is with all caution and limitation, without any derogation to his *Excellencies* power at all; and it is eſteemed both juſt and neceſſary, and agreeable to the *principles* of his *Excellency*, That ſuch as are to *act at diſtance*, and cannot be always *An Oxford* old trick to ſtir up diviſion.

sending for a new Authority, should have a power that may rise to the necessity of the present *Iustiture* of things, and yet the *subordination* is as firme and inviolated as before; and therefore let your *Oxford* VVits dash out their braines against this Designe.

Sir *Henry Vanes* motion.

He tels us, of young Sir *Henry Vanes* motion for assessing all the *North*, for the *Scots*: You are angry now that we agree thus, that Sir *Henry Vane* looks so much towards *Edinburgh*, and the *Scots*, but you see we can agree all against *Oxford*: Sir *Henry* is so godly and prudent, as not to make a motion, but such as shall advantage the Publique; and he is not all for the *South*, but the *North* too; I hope in God you shall see us all so harmoniously co-operating, as you shall sigh at the musick of our Cause.

His *Majesties* Rights and who they are that fight to preserve them.

He tels us, that his *Majesty* hath more *right* to his *revenews*, then they that weare heads: VVhy tell you us of his Majesties *Rights*; VVe fight to preserve them, and himselfe from your *seducements* and violence; But who takes away his Right, who will not suffer him to make a Privy-Chamber man, a Privy-Councellour, a Privy-Seale man, but as she or they will; VVhere is his *Majesties* Right? You and your midnight Counsels at *Oxford* will not suffer him to do, speake, or act, but all as that *Olio patrida* of Iesuits and Prelates, and Ladies please. VVas ever King so abused, and plaid with? to the very dishonour and contempt of that Majesty which we reverence and admire; and spend our lives to redeeme, and re-estate from such Court delusions, and Royall slavery.

Some that weare Crowns.

But what tell yee of some that weare heads; I can in the meane time name yee some that weare Crownes: *Rupert*, and *Bristoll*, and *Cottington*, and *Nicholas* weares the *Crown* by turnes, and rules and governes. It is pitty there is such *daring* the Diademe, such changing *Monarchy* from a King and Parliament, into a King and a *Iunta*, or the *half dozen* in the Closet. But what think yee of the newes from the *North*? *Newcastle*, the Marquesse you made the other day, is thinking of a share in the *Crowne* too, he hopes of an *Heptarchy*, and that he shall be one of the Kings on the other side *Trent*; for he feels so, and growes so mighty in his owne fancy, that he thinks no *circumference* is wide enough to go about his deserts, but that of a *Crowne*: Alas, what will become of this Kingdom? when such a one shall think himselfe King of *Yorkeshir*, and *Rupert* King of *Lincolnshire*, and *Hopton* King of the *next Shire* he Conquers; for the best is, these Kings hold not their *Scepters* so fast, but Sir *William* can strike it out, and abridge the Monarch into the Principality of *Basing*, or *Reading*.

Captaine *Ludlow*.

He tels us of Captaine *Ludlow* of *Wardour* Castle, and prints his Letter; and how he was forced from his hold: It seemes the good Captaine hath done you pleasure for *Intelligence*, and yet you will not acknowledge it; And you are beholding to him on my knowledge for the fairest side in your booke, for it *breathes* more Religion then ever thou hadst, from the first day of thy lying in this world, to the very last. But he tels us, Captaine *Ludlow* left off preaching within foure or five dayes; That is not so much as your *Bishops* and *Doctors*, that have left off preaching at least five yeares since. But he sayes Captaine *Ludlow* is now brought Prisoner with the rest to *Oxford* Castle; And is that such a prize, that you should draw it in such *Capitall letters*? Our Prisons are full of your *Captaines* and *Colonels*; we shall shortly have an *Epitomy* of all your Armies, for I thinke we have most of their Commanders, and they are all now in as *private* a *capacity* as Captaine *Ludlow*; VVee shall offer you an exchange shortly, fourteene Captaines, and a Colonell, and some six Lieutenant Colonels, beside seven Cornets, and as many common Souldiers as can provend at *Oxford* with Hay and Oates (the old dyet you force the poore Subject to) for one Captaine, for all these are scarce worth one of our Captaine *Ludlows*. Doe you thinke we should be so *prodigall*, if they were better; They do so swear, drink, and wench now in their very *Closters*, and confinements, that we

are

are afraid their ſinnes will now undo us, more then their perſons in Armes.

He tells us of many *petty skirmiſhes*, and ten taken at ſuch a place, and twenty at ſuch a place, and ſeventy and ſix at ſuch a place, and ninety at ſuch a place, theſe are *plots* of a leſſer growth, and *lies* in the infancie, which could not this week ſpring up into the magnitude of a ſtory, or victory; But I muſt remember you here of *Hopton* facing Sir *William Waller* with fifteene thouſand, and after flying with fifteene hundred, and leaving Captaines, and Colonells, and moſt of his force behinde him, being in too much haſte to ſtay for the reſt, this one againſt *Hopton*, ſounds too high for his little Alarmes to be heard in the Kingdome. Petty skirmiſhes.

He tels of a *dependancie* between Sir *Tho: Fairfax* and my Lord his *father*, and his *father*, and the *Grand Committee*, and the *Committee*, and the *Scots*, and this he calls a moſt *ſweet dependancie*; and ſo it is, here is no ſuch Independancie then as you hope for, we ſhall give you leave to jeere us with *dependancie*, with our *harmony*, our *agreement*, our *unity*; we hope to enlarge our *dependancie*, to make *Newcaſtle* depend upon *Durham*, and *Durham* upon *Newcaſtle*, and all upon *Yorke*, and *York* upon *London*, and *Oxford* upon *Weſtminſter*, and in time *Newark* upon *Lincolne*, and both upon *Boſton*: But becauſe he tells us of the Letter from our *Committee of States*, I ſhall print it to the world according to his owne Copie, as a teſtimony of their prudentiall conduct of affaires for the North. Dependancie.

My Lord,

We have taken into conſideration the opportunity that is now offered for reducing and aſſuring of Yorkeſhire, whileſt the Marquiſſe of Newcaſtle *hath drawne the greateſt part of his forces towards the North, to oppoſe the Scots; And how neceſſary it is to hinder all further leavies there, to increaſe his Army; which, the better to effect, We have written unto Sir* Thomas Fairfax, *That he forthwith march into the Weſt-riding with all his horſe, and that he take with him two Regiments of foot out of Lancaſhire; And we deſire that your Lordſhip will alſo take the field with as great a force of horſe and foot as conveniently you can, and joyning with Sir* Thomas Fairfax, *make the beſt advantage you can of the preſent opportunity, and of thoſe forces for effecting the ends aboveſaid.*

We deſire, that you will hold a continuall Intelligence with the Scottiſh Army, and by drawing neere to the Tees, *or otherwiſe to give them the beſt accomodation you ſhall be able; and that you will pleaſe continually to ad-*

vertise us of all your occurrences and affaires. This being all with which we shall at this time trouble your Lordship, we rest

Derby-house, 5. Martii. 1644.

Signed in the names, and by the Warrant of the Committees of both Kingdomes,

For the Right Honourable the Lord Fairfax.

Your very loving friends, and humble servants,

Northumberland,
Jo: Maidand.

Two Mr. VVhites.

He tells us of the two Master *Whites*, one of *Dorchester*, and prints a *Letter* of his to his *Nephew*; I cannot mention the Master *Whites* but with reverence, and honour to their vertues and services, the one hath made his *Divinity* eminent in this *Reformation*, and the other his *Law* in that *Chaire* of Authority where he sits with the rest of that honourable Committee, who have deserved so much for their *publique care* in un-Jesuiting so many *Congregations*, and *un-clergying* them of their *Priests* and *Seminaries*.

He tells us that Prince *Rupert* caused thankes to be given for his victory at *Newarke*; there were no thanks given to God, but to the Garrison for holding out till he came.

The Intelligence.

Hopton totally routed.

The *totall Routing* of Sir *Ralph Hoptons Army* by Sir *William Waller* and Sir *William Balfore* is generally knowne, and for which happy successe, *both Houses* of Parliament have *Ordered*, that there be *a publique Thanksgiving* to the *Lord of Hosts*, in all Churches on this side *Trent*, within the Jurisdiction of the Parliament, on the 14. of this instant *Aprill*: But I cannot omit amongst many Gallantries performed that day, to give you a touch of the *men of Kent*, who this day behaved themselves with as much valour and resolution, as if they had beene to struggle with the *Norman Conquerour* againe, for their *Laws and Liberties*, and to their lasting fame, gave not (during the whole fight) an inch of *ground* to the proud enemy, for they scorne to give them any *ground*, either without or within their County, but made their way, the other running away, and they pursuing: thus you may see how prevalent they were while they charged together so unanimously; Divisions, not onely in charging of enemies, but in discharging of duties, are dangerous, it may quickly prejudice a whole County, though

though it should but fall out in a Committee. Every Regiment had a share that day in the honour of the succesſe, and the Londoners added to the glory of their reputation.

The barbarous and *unparallelled murder* committed at *Hopton-caſtle*, by a party of the ſouldiers ſent for out of Ireland, deſerves to be recorded in *Letters of blood* to all *poſterity*, though *Anicus* ſayes that Maſter *More* will tell you that neither woman, childe, nor himſelfe received any ſcarre: But the truth is, Maſter *More* having under his command twenty foure ſouldiers, defended that place ſeverall dayes and nights againſt the continuall Alarmes and aſſaults of the enemy, and at length diſpairing of reliefe, and having no poſsibility of holding it out, he had a *parley* with his enemy, and *ſurrendered* the Caſtle, with all that was in it, upon condition that he and his ſouldiers ſhould only *march* away with their *lives*; which being *condiſcended*, they came out: Maſter *More* was (for all the agreement) ſeized upon, and carried away priſoner, and the twenty foure ſouldiers tied back to back, and then ſome of them had their *hands* cut off, ſome with their *hand*, part of an *arme*, and the reſt *cut* and *mangled* both on *hands* and *armes*; and then all of them throwne into a *muddy pit*, where as often as any of them indeavoured to raiſe themſelves out of the mud, ſtriving to prolong their *miſerable lives*, they were ſtraight by theſe *bloody Villaines* beate downe into the *mud* again with *great ſtones* which they *hurled* at them, and in this *ſad manner* lamentably periſhed; There were alſo two Maids in the Caſtle, the one periſhed through *obſcene uſage*, the other they *wounded* and let her go; biding her goe to *Brampton Caſtle*; and tell her *brother Round-heads* there, that as ſhe had ſeene them uſe the *Round-heads* here, ſo they would ſerve them next: But I hope they, nor any other of our Forces will truſt any more to ſuch *perfidious violators of Conditions*, as uſually they have expreſſed themſelves, ſeldome or never performing any thing, but their owne *threatnings*.

Vnparallelled murder.

Commiſſioners ſent over from the Confederate Catholiques in Ireland to *Oxford*, their entertainment and hopes aſſuring them.

The *Commiſſioners* of the *Confederated Catholiques* in Ireland (for ſo they call themſelves) that are come to *Treat* at *Oxford*, are admitted with much reſpect; They reſolve to have their *Nation* not to be *dependant* upon this; That *Popery* be maintained amongſt them; That their *Parliament* ſhall have *ſupreame Juriſdiction* within it ſelfe, and not to be *ſubordinate* to the Parliament of England; And the better to effect theſe things, they will have all places *Eccleſiaſticall and Civill*, to be conferred on the *naturall*, or unnaturall Iriſh. Surely now they ſee the *Iewels* of the Crowne are made away, they will take that Kingdome, not the leaſt *Iewell* in the Crowne, to themſelves, and they are ſo Courted at *Court*, that tis thought the *ſlaviſh Junto*

Iunto will not dare to deny them that Kingdome, for destroying of this.

Brave Col. *Lambert.*

Col. *Lambert* having notice that the Enemy advanced towards him to fall upon him unawares, he drew out a Party, and with much celerity met the Enemy neere *Bradford* in Yorkeshire, fought with them, and quickly Routed them, tooke a 100. of their foote, and 200. horse.

Sir *Io. Gell.*

Sir *Iohn Gell* hath also taken 140. Horse, and some Armes from the Enemy.

Sir *Thomas Fairfax.*

Sir *Thomas Fairfax* that valiant Gentleman, is gone to *Doncaster*, and hath with a considerable strength both of horse and foote, joyned himselfe with Colonell *Lambert* in the *West-riding* already; there is no doubt but that they will also joyne with my Lord *Fairfaxes* Forces in the *East-riding*; all which together will make a gallant strength, and will much encourage our Brethren, and greatly advance the Cause, especially being Commanded by such faithfull and active spirits.

Irish Rebels landed.

Divers parties of the *Irish Rebels* land daily in the *Westerne* parts, and much infest the Protestant parties; They say they come to *fight* for their *owne Religion*, and are sent for over, as though they were to bring, not only the Queene, but the whole Kingdome in bed of that Religion.

Garrisons of the Kings withdrawne.

The King hath withdrawne his Garrisons from *Reading*, *Abbington*, and *Wallingford*, to recrute his broken forces, and intends speedily to take the field, having strong hopes of some, either in *London*, or *Westminster*, that will use some Art to retard the Recruting his Excellencie, and the present sending that Army forth, that so his Majestie may gaine advantage against Sir *William Waller*, which is the maine hopes and grand Designe of *Oxford* now; but I hope the well-affected will not be hoodwinked by such delusions, nor suffer themselves any more to be divided by these *Oxford-stratagemes* and *cheatings*; they may remember *Riley*, and the rest who formerly endeavoured the like; and indeed I finde the plot takes not, the Citizens resolve to loose no more opportunities, and set blots when they need not, having so faire a foregame; no, they will prosecute with all alacrity and vigour, and are immediatly sending out to rescue the King from those Rebells, who seek to ruine him, his posterity, and his Kingdomes.

Gloucester supplied.

Wee had on *Saturday* certaine intelligence that a great part of the *powder, &c.* designed to be convoyed to Colonell *Massey* at *Gloucester*, is now safely arrived there, whereby they are enabled to hold out (if need should be) a greater brunt then they had last.

Doubt.

VVhether may the *Iunto* at *Oxford* be justly called Lords and Commons?

Resolution. No, for though they were elected by their Country, summoned by the King, yet they lost all this capacity, by their owne apostacie, and by an Order since in the house for their expulsion.

Printed according to Order, for *Robert White.*

THE VINDICATION

Of a true PROTESTANT, and faithfull Servant to his Church,

DANIEL WHITBY, Rector of THOYDEN-MOUNT in ESSEX.

From Articles exhibited against him in the *Exchequer-Chamber* at *Westminster*,

By a few Schismaticall, tempestuous, illiterate heedlesse People:

Together

With a Sermon Preached at RUMFORD the last Visitation in ESSEX, in defence of the *Liturgie* of the Church of ENGLAND, which is most objected in these ARTICLES.

ESAY 5. 3.

Judge, I pray you, betwixt me and my Vineyard.

HEB. 12. 3.

Consider him that endured such contradiction of sinners against himselfe, lest you be wearie and faint in your minds.

OXFORD,

Printed by LEONARD LICHFIELD, April: 9. Printer to the Universitie, 1644.

THE VINDICATION

Of a true PROTESTANT, and
faithfull Servant to his Church,

DANIEL WHITRY, Rector of
TACYDEN-MOUNT in ESSEX.

From Articles exhibited against him in the
Exchequer-Chamber at Westminster,

By a few Schismaticall, tempestuous, illi-
terate headlesse Scripts:

Together

With a Sermon Preached at RUMFORD the
last Visitation in ESSEX, in defence of the
Liturgie of the Church of Essex,
which is most obedient in these
ARTICLES.

PRAYER.

Judge, I pray you, between me and my Vineyard.

HEB. 12. 3.

Consider him that endured such contradiction of Sinners against himself, lest you be wearied and faint in your mind.

OXFORD
Printed by LEONARD LICHFIELD,
Printer to the Universitie, 1644.

THE

DEDICATION:

TO

The most Glorious and Blessed

TRINITIE,

The Searcher of all Hearts, the Witnesse of my Thoughts, Words, and Lines, the Maker of all Things, and Judge of all Men;

DANIEL WHITBY, a poore Creature, a Worme and no Man, and yet an Image of that Great Piece:

In token of his faithfulnesse to his Copie, and deliverie of this Sermon, makes bold to call upon those Divine Powers, as Witnesse of the Worke, and Publication.

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The Vindication of a true PROTESTANT.

HAving my Living ſequeſtred, I am now at leyſure to looke upon the Cauſe; being eaſed of the Pulpit, I make bold to viſit the Preſſe. There war never any itch or inclination in my nature to appeare in Print, but that the blaſphemie of the multitude compells me. I have lived theſe three yeares in the ayre of Reproaches; a Popiſh Prieſt, Malignant, falſe-Doctrine-Preacher, what not? but ſince I have parted with my Living, the noyſe is greater: now they fill the ayre and Countrey with their malicious Revels, triumphing, trampling, ſinging the *inuus*, they make the Countrey Echo with their acclamations. Who can blame me, if in Juſtice and Charitie to my ſelfe, I preſent the ſtate of the buſineſſe to the world, being not aſhamed to give an account of my manner of Life Doctrine, and Tryall?

Twice was my Peace and Innocence moleſted by their Articles.

The firſt Summons were laſt *Auguſt*, in Harveſt, two weekes after my Lord *Conway's* departure from *London*; by the opportunitie you may gueſſe at the foundation of this attempt: as ſoone as he was gone, they invaded his Family, and fetcht up me; before, they thought the attempt deſperate. The Articles were equally divided for number; tenne exhibited in the laſt Summer, tenne more the *Chriſtmas* following.

The firſt Article.

That he is an enemie to Preaching, never Preaching but once on the Lords day, yet not ſuffering his Pariſhioners to goe to other Churches to heare Sermons, when they had none at home on the Lords day, charging them to the contrary, ſaying, The People have too much know-

WITNESSES.
John Field.
Suſan Field.
Ed. Pudde-

knowledge; and if it were not for ſome honourable reſpects, he would not Preach ſo oft as he did; and ſaid, if his People wanted any thing, it ſhould be Preaching.

Which Article hath foure Branches; Not Preaching, Forbidding men to goe, Inveighing againſt Knowledge, Threatning the want.

M. WHITE. Queſt. *What ſay you, M. Whitby, to not Preaching? Doe you Preach but once a day?*

ANSWER. *Six yeares I have beene a Miniſter.* Ever ſince I have beene a Miniſter, I have Preached once on the Sabbath, beſides Catechiſing at opportunities: for theſe two laſt yeares, and upwards, I have Preached twice on the Sabbath, beſides Faſts, and other occaſions: if this be to be an enemie to Preaching, I have no more to ſay for my ſelfe.

Here the Pariſhioners were called in, and did all teſtifie the ſame.

M. WHITE. *You forbad them to goe to Sermons, when there was none in the afternoon.*

ANSWER. No man ever gave more libertie to his Pariſhioners then my ſelfe, cheriſhing and commending theſe three Accuſers often for going to Sermons; yet ſeeing them grow headſtrong, and runne contrarie to my expectation, I forbad the men one day, to trie their obedience; and becauſe the Woman conſtantly and wilfully avoided Prayers in the Morning, I charged her (for ſatisfaction) to come in the afternoone, which ſhe deſpiſed: but never were they once troubled or Preſented for going, nor twice forbidden.

M. WHITE. *You ſaid, the People had too much knowledge, and envied them Preaching.*

ANSWER. If I deſtroy the things I build, I make my ſelfe a tranſgreſſor: I dayly laboured to advance their knowledge, therefore cannot be thought to envie it: But this line is fnatcht abruptly out of its Context and frame: I uſe to ſpeake it *Comparative*, viz. *You have too much knowledge, unleſſe I could ſee more practiſe; too much Preaching, unleſſe you ſhew more thankefulneſſe.* That line may be envious in an abrupt view, which is appoſite in its ſituation. Prettie, when Miniſters muſt be wounded with the ſplinters of their Sermons, without head or tayl, inference, or coherence conſidered.

You threatned, if they wanted any thing, it ſhould be Preaching. M. WHITE.

They are bound to thanke me, and not to accuſe; becauſe if I threatned, I have beene better then my word: they never wanted that. ANSWER.

The ſecond Article.

That he hath beene alwayes a maintainer of Superſtitious Innovations, threatning to Preſent the Officers, for not ſetting up the Rayles about the Communion Table with ſpeed, refuſing to adminiſter the Sacrament to ſuch as would not kneele at the Rayles; and ſaid, That whoſoever would not conforme to thoſe Orders of the Church (as he called them) then injoyned, and by him practiſed, were no better then Witches and Devils; and publiquely in the Church deſired God, not to heare the Prayers of thoſe that would not joyne with him in all his performances in the Church. Joh. Field. Suſan. Field. Ed. Prudden

Which hath five Branches.

You have beene a maintainer of Superſtitious Innovations. M. WHITE.

I have beene as utter a ſtranger to Superſtitions and Innovations as any in the Clergie, never tranſported with Epiſcopall Innovations, nor now affected to Popular; but kept me cloſe to the ancient Reformation of the Church of *England*, and her eſtabliſhed Lawes, which I yet magnifie. ANSWER.

There was no ſuperſtitious practiſe layd to my charge in all my tryals: For the Rayles, I practiſ'd no more to them, or at them, then without them.

You threatned to preſent the Officers, for not ſetting up the Rayles. M. WHITE.

Wee were threatned to be preſented at *London* Office, and *Rumford* Viſitation, which I told the Officers and bade them look to themſelves: *John Jeyes*, Church-Warden, was called in, and denyed any ſuch thing, witneſſing he had an Order from the Arch-Deacon to ſet them up: wee were ſo farre from forwardneſſe, that wee were the lateſt in that obſervance in the Countrey. ANSWER.

You refuſed to adminiſter the Sacrament to them that did not come up to the Rayles; by Name, Suſanna Field. M. WHITE.

I never refuſed to adminiſter the Sacrament, nor put back any all my time, but the Inceſtuous Siſter of *Edward Gibs*, my Accuſer, whom he protected in her ſhame, queſtioned me hotly for debar- ANSWER.

ring her the Sacrament, and bore me this grudge ever since: If any miss'd the Sacrament besides, let them thanke themselves, and not complaine of me. I did my Dutie openly in the Church according to the *Rubrick (If any have not Received in either kind, or both, let them speake, or signifie)* there was no intimation of any that wanted, and so I went to *Thanksgiving*. They must observe me, I cannot studie particular persons in the Exercise of my Function. I dare say shee came artificially to want it, and lost it, to object against me.

M. WHITE. *You said, That that would not conforme to those Orders, were no better then Witches and Devils.*

ANSWER. They make the Scripture looke enviously upon me: I said no more then *Samuel*, 1 *Sam.* 15, 23. Preaching upon that Text, *Obedience is better then Sacrifice, Rebellion is as the sinne of Witchcraft*. I dissuaded my Congregation from disobedience, from that Phrase wherewith it was stigmatiz'd in the Text, *Witch-craft*, which was, Conjuring and dealing with the Devill, and I would not have them partakers with Witches and Devils, 1 *Cor.* 10. 20. What *Clymicks* be these Article-mongers, that can extract *Quidlibet è quolibet?* Turn a faire Text into a foule Article?

M. WHITE. *You desir'd God, not to heare their Prayers, that would not joyne with you in all your performances.*

ANSWER. If any such uncharitable Wishes should proceed from my mouth, I should utterly be ashamed of it, and abhorre my tongue for speaking it: but the truth is this; I often threatned the neglecters of * Divine Service, that stayed from Church all Prayers-while for purpose, that God would not heare their Prayers that would not heare ours, which they have molded to this strange forme.

* *All my Accusers are absolute enemies to the Common-Prayer-Booke.*

Here I appeale to all the world, Whether it be not the dutie of an Auditour, if he heare any thing fall from his Minister contrarie to sound Doctrine, to come and tell him of it personally, according to Christs Rule, *Matth.* 18. 15. *Dic inter te & illum*, then *Dic Ecclesiæ &c.* In many things wee offend all, as *Jacob* said of the Money in his sonnes Sacks; peradventure it was an over-sight: if a man offend not in tongue, he is perfect. Many times a Minister lets fall an utterance, besides his mind: yet to shew you the constitution of these Auditours, I never heard of these Faults before, nor ever should, but to doe me a disparagement.

Gen. 43. 12.

The

The third Article.

That he Preached, That it was Lawfull for Christians to joyne with any Nation in their outward Worship; and hath said, That the Roman Church is a true Church, in respect of Fundamentall Points of the Religion, although it be stained with Heresie; and that when wee are in Italy or Spaine, wee must doe as they there, and proved it from 1 Cor. 9. 19. 20. Sutan. Field. John Field. Ed. Prudden

What say you to this Article? M. WHITE.

ANSWER.

This Article carryes that Fallacie of *Aristotle*; *A benè divisis ad male conjuncta*, The first and last of this Article are one, delivered in a breath: But here is a Line riveted into the Piece about the *Roman* Church, which was delivered at a vast distance of time; to invite you to beleeve, that M. *Whitby* laboured a Communication with the Church of *Rome* in Worship, for so the Cobweb is spunne, to catch the hearers: I make no question, but to satisfie the Judicious and Charitable; and I care for no more.

I beseech God to blesse me in this world, and in that to come, so, and no otherwise, but as I have beene a constant enemie to that Church, from my education, and abhorre a Communion with their Tenents, &c. * and have dayly begot the detestation of her in my Auditorie; yet I am a Foe to none, beyond the Line of Reason: And therefore to acquaint the world with what I once delivered, and is upon Record; I once mov'd that Question, *Ex abundantia & copiâ doctrinæ*, out of nicitie, for so I qualified it at that time, *Stabilire opinionem, non unitatem; an Romana Ecclesia sit Ecclesia Dei?* Or belongs to the Catholique still? And stated it affirmative out of Doctor * *Field*; for I measured his syllables, in deciding it: It belongs to the visible Catholique Church, and borrowes that Title *: It is *Verè Ecclesia potius quàm vera*, in *Mornay's Criticismes*: *Vera* is but the *Emphasis* of *Ecclesia*, if wee use that phrase, and bespeakes the truth of being, not of Doctrine; *Metaphysicè*, not *Moraliter*: As a Leper, or a maimed man, that hath but body and soule together, is styled *Verus homo*; be his person never so deformed, he is called a Man still, and nothing else: so the Church of *Rome* is a Church, *Templum Domini*, else wee must not expect

* *My afternoons Exercises are wholly instituted against the Romish Annotations.*

* *Append. of the fifth Booke of the Church, p. 882. 883.*

* *As S. Aust. The societies of Heretikes contribute to the Catholique; and* Salomon, Cant. 6. 8. *describes the Church replenisht with Concubines as well as Queenes and Virgins.*

expect Antichriſt from thence; and Children baptized there, muſt be rebaptized: ſo that in reſpect of the Profeſſion of Religion, the holding of ſome ſaving Truths, as the Divinitie of the God-head, and Trinitie of Perſons, wherein wee agree; ſome Articles of Faith, Ordinations, Baptiſme; ſhee ſteales that Title of *Eccleſia Chriſti*, as the ſame Author: how dangerous is it for a Scholar to uſe his Judgement and Reading among ignorant men, in whom is more malice then diſcretion, their gall above their judgement? But to anſwer the Article; the firſt and laſt were one continued diſcourſe about indifferent matters, expreſſely about the Poſture of the Sacrament: I told them, in *France* they receive it ſtanding, or walking; in *Germanie* ſitting, in *England* kneeling: all theſe are beſt at home; and did wee come to their Church, wee ought to comply, as Saint *Paul*, *loco citato*, obſerved the manners of the places where he travelled, *Italy* or *Spaine*, &c. Underſtand this of our owne Religion and Profeſſion; I did not open a Gap to Liberiniſme, to teach men to be *Jews* or *Turks*, or *Papiſts*, &c. with the *Polype* fiſh, to change their colour with the next Rock.

The fourth Article.

Suſan. Field. John Field. Ed. Prudden

That he laboured by all meanes, both by Preaching and otherwiſe, to diſgrace our Brethren the Scots, *calling them in many of his Sermons, Rebels and Traytors, and made a Sermon purpoſely againſt them, calling them the ſonnes of* Belial, *and ſaid, Now adays a Rogue and Tinker, a Pedlar, any Body, was good enough to draw ſubjects to Rebellion againſt their King.*

This Article was omitted: I was not queſtioned here; perchance it was buried under the Act of Oblivion: But what I ſpake, I ſpake under Protection of State, the Kings Proclamation to that purpoſe, and a Prayer in the Church to boot. Beſides, this Article is aged, it was before the *Proteſtation*, when I had no more engagement to a *Scot*, then to the *Dutch* or *French*: ſince the *Proteſtation*, my Vowes are upon me. But to diſcloſe the Article; at the *Scots* comming in, I preacht upon that Text, 2 *Sam.* 20. 1, 2. *There happened to be there a ſonne of* Belial, *whoſe name was* Sheba,

Sheba, *the ſonne of* Bicri, *&c.* I knew not who *Sheba* was, and it was no matter; a Tinker or a Pedlar, I ſaid, was fit for ſuch a Project, as *Jack Straw*, *John Cade*, and *Wat Tiler*.

The fifth Article.

He hath ſhewed himſelfe an enemie to Parliaments, ſaying, The King may take away his ſubjects goods to ſupply his wants, without a Parliament, or elſe (he ſaid) he is no King at all; and for a King to be ruled by the Parliament, is to give his Crowne to them, and himſelfe to become a ſubject: He ſaid alſo, That it is not in the power of the Parliament, to take a part of a Miniſters Benefice to maintaine a Curate.

Suſan. Field. John Field. Ed. Prudden.

What ſay you to this Article?

M. WHITE.

ANSWER. Of all the Articles, I have no acquaintance with this; *Nec via nec veſtigium inveniri.* All the Congregation was ſolemnely examin'd on theſe Articles on a Sabbath day, before worthy Gentlemen of the County, and diſclaim'd this Article abſolutely; never any ſuch thing was delivered in that Audience: I have many and many times preached Propriety, never Tyranny, and theſe Rovers could neither produce time nor Text of theſe Articles, when, on what occaſion, or Scripture delivered. But ſince thoſe Texts they did produce, did ſo unhappily diſcover them, it was wiſedome to be ignorant of the moſt, for *dolus latet in indefinito.* Two of the three witneſſes are of ſuch inconſiſtencie of judgement, emptineſſe, incapacitie, diſtraction, that I dare venture my Credit, they are not able to carry a Text twice repeated, *Terminis terminantibus*; which made me admire when I ſaw them unanimous in their Evidences: They were long Catechized by ſome good Scholar, before they could ſay theſe leſſons without booke; the laſt Line aſſures me of the Sophiſtrie, which M. *White* ſtruck out; yet I beleeve it was as true as the reſt, having no more occaſion to talke of a Miniſter and his Curates allowance, then of any other impertinency, ſo that be the matter of this Article true or falſe, I am confident it is borrowed; and, as they ſay, it is familiar to chooſe Articles according to the fate they bring upon men. That which will put him out, you muſt put in, it

it is no matter what he hath done, but what will undoe him: this Article is more aged then the Parliament, and therefore improbable. My devotion and behaviour to the Parliament since it had a being, I hope are more innocent and probable arguments, then wandring jealousies before.

The sixth Article.

Ed. Gibbs. John Field. *That he disswaded his Parishioners from contributing to the Relief of* Ireland; *telling them, they were at great charges otherwise, and wishing the younger people that were ready to give, to keepe their money for some Briefes he had to gather shortly of great value, and that charity begins at home.*

M. WHITE. *You were an Enemy to the Relefe of* Ireland.

ANSWER. This Article is so contradictory to what I then said, that the Congregation wrote Impudencie on it: had that brow that made it, any wrinckle of shame or honesty, he would have put in something else; for I laboured by all skilfull, powerfull Arguments, to advance it, and inverted a way to make the Parish bountifull, extracting foure Briefes which I had then in my hands, from the children and servants of the Parish, which never gave before, nor would have beene askt to that Collection, and so left the house-keepers free, that they might be the more liberall to *Ireland*; yet I am wounded with mine owne plumes, and my industry to the cause inverted against me, I was never counted an enemy to charity before.

The seventh Article.

Ed. Gibbs. John Field. *That he hath disswaded his Parishioners from taking the Protestation; saying, That it was enough to set the whole Kingdome together by the eares.*

M. WHITE. *You disswaded your Parishioners from taking the Protestation.*

ANSWER. This is an Article of the same brood, I tooke the Protestation my selfe; preached two Sermons upon it out of *Psal.* 66. 13. divided

ded it into foure parts, opened it, and commended to my Congregation every part of it: I doe not contradict that in my Pew, which I preach in my Pulpit: I am not Yea and Nay; but I told those seditious men that brought it me unattested, contrary to the Ordinance, they were disorderly men, and would set the world together by the eares; which they (as handsomely as they could) transferred from their persons to the Protestation.

The eighth Article.

That in a Sermon, at a Visitation at Rumford, 1641. *out of a pretended zeale for the Common Prayers, bitterly inveighed against preaching and conceived prayers, viz. That God thinkes best of formes of prayer, and not of prayers of the Spirit, for prayer by the Spirit did quench the Spirit, and that Gods stomack is not queazie as mens of our dayes; he doth not search for new devices, God is the God of the* Old-Exchange *as well as of the New, and wears not such mutable eares as men doe.* Ed. Prudden Ed. Gibbs. John Field.

That set-formes of Common prayer, are the greatest glory of our English *Nation.*

That those that cannot endure to spend one houre in hearing Divine Service, and yet can be content to see two glasses turned in the Pulpit, though they heare nothing but Non-sense, their eares are better then their hearts.

What say you to the Visitation Sermon? M. White.

ANSWER. I preacht at the Visitation on that Text *Matth. 6. 9. After this manner therefore pray ye, Our Father, &c.* in advancement of our forme of Common Prayer: The Copie I had in my hand at the Tryall, layd it downe on the Table before the Committee, with these words: *If there be any thing in this Sermon, that savors of a corrupt braine or an evill spirit, I will gladly beare the guilt of all these Articles; if not, I hope this may be a glasse wherein you may see their ignorance and malice, as well as my innocence.* I told them moreover, in whose hands there was a Copie from the first birth of it: Nay, to tell the world my folly in this case, I have preacht this Sermon thrice in three solemne Congregations: I have given out three *The Lord Say's.*

three Copies of it; to the Lord *Say*, to my father, the Minister of *Buckingham*, and to a neighbour Gentleman in *Essex*; and now I must be forc't to Print it, to Vindicate both it and me from the braine of the Vulgar and the Countrey noyse; and if I doe not Print it as neere the Copie and delivery as I can, let God and the world detect me for an Impostor: But to dally a little with the Article, the Author brings me in, out of a pretended Zeale to Common Prayer, to have said this, when all the Countrey knowes, my Zeale is more then pretended to Divine Service: I have preserved the forme of our Church prayers to this day, and will maintaine them against any opposer: Sure some preacher put in that Rhetorick, that hath renounc'd the Common Prayer, and thought I would prove a pretended Zelot like himselfe.

Many have spoken basely and coursely of it as the report goes; it is now to be seene, and feares no tongue but the blasphemers, no judgement but the fool's.'

Here *Edward Gibs* made them merry, mistaking Mutuall eares in God, for Mutable: One of the Committees askt him what Mutuall eares were? He could not tell; but said, Gods Mutuall eares, if it please you: as the other witnesse to these Articles, the Gentleman of *Gotham* call'd the Malignants, Relignants alwayes, not being able to know or distinguish words: yet these Mountebankes will be judges of Sermons and Divinitie.

Reader, I will set the Sermon after the Articles, that this stuffe may goe together.

The ninth Article.

Rob. Goudge *solus.* *That he said, It is lawfull for any man to doe obeisance to any thing in the remembrance of God.*

M. White. *Did you say these words in your Studie, as you were discoursing with* Robert Goudge?

Answer. I doe not well understand them, nor can I Prophesie what he meanes by them, I resigne the Article back to his wisedome that made it.

The

The tenth Article.

That he refuseth to take or administer the late Covenant.

Have you tooke the Covenant? M. WHITE.
No. ANSWER.
Will you take it? M. WHITE.
ANSWER.

I crave the priviledge of a Christian to enjoy my conscience, I cannot take it: I had a fortnights time to thinke better of it: I came up within the time, and told them, I would take it as farre as it concern'd the good of the Parliament, but not the *Pro* and *Con*. One of the Committee askt me, what I meant by *Pro* and *Con*? I answered, every wise man seeth this Covenant to be built upon a Controversie betwixt King and Parliament; now the same loyall opinion I have of the one, I have of the other, and therefore cannot sweare: I beleeve that the Parliament tooke up armes, for Religion, Lawes, and Priviledges, to maintaine them, and I beleeve the King doth the same, and I must not drive out one nayle with another: I beleeve in conscience that *Joseph* is an honest man, and I thinke the same of *John*; I must not sweare out my charity to *John*, with my charity to *Joseph*: and so was bid to withdraw, and sent home for almost halfe a yeare, having satisfied the Committee with my answers, none contributing a syllable to my doome at that time.

To shew the world now, the Constitution of my accusers, how unquenchable their Zeale is to such enterprizes, their malice was more incensed by that repulse: They are preparing presently for a second On-set, like *Simeon* and *Levi*, their wrath was cruell: that instance may stand here, for never a tryall but some *Levites* were apparent, as well to contrive the Articles, as countenance the Cause; It was not the witnesses alone, but their Oracles to boot.

At Christ-masse I was serv'd with a second Summons on the Lords Day, as I was comming to the Sacrament; and standing before the Lords Table, preparing the Elements for service, *John Field* presented me with this piece of his Religion; his Religion I may call

it, for we could ſee no more: as ſoone as he had ſerv'd me, like *Judas* he went out, forſaking the Service and the Congregation.

ON the 29. of *December*, I appeared at the *Exchequer*, and had tenne Articles more exhibited, but they fell ſhort of hurting me, they were either ſingle witneſſes, or double lyes; And a noble Knight of the Committee told me, they did not ſtick on me, they were Moats in compariſon of the firſt, which appear'd as Mountaines: Therefore I ſhall be the nimbler in diſpatching them to the Reader. Theſe Articles come moſt from the Chimney-corner, or Table: what I ſpake in private at home, is Articl'd by *Edward Prudden*, then a ſervant of the Family, and a Traytor to it; but it is no matter, ſince the world knowes the worſt.

The firſt Article.

Ed. Prudden *ſolus.*

Firſt, That the taking off the Earle of Straffords *head, cauſed the Rebellion in* Ireland.

M. WHITE, ANSWER.

What ſay you to this Article?

I cannot tell, where, when to whom, on what occaſion, I ſhould ſpeake it; but we have often diſcourſed of the Deputy, in reference to the miſeries of *Ireland*, not any affaires in *England*, imagining that the Rebells tooke opportunitie to riſe from his abſence and death; if he had beene there, they durſt not have ſtirred; it was *cauſa per Accidens: Cauſa ſine quâ non*, in our talke, not *Efficiens*; no phyſicall, but a morall cauſe, which is the occaſion and opportunitie; as my going to Church is the cauſe that I am robbed at home.

The ſecond Article.

Ed. Prudden John Field.

That a heathen might be ſaved by his Morall vertues, without Chriſt, elſe God ſhould be more juſt then mercifull.

This

This Article would make me bluſh, had not Gods providence discovered it for me: but ſure, if this Article had not beene ſpurious, it would have ſhewne its face the laſt time; for thoſe were a yeare and an halfe a hatching: and could they forget this, and leave it out? I trow not. I deſired M. *White* to aske, on what Text it was Preacht? for I write all my Sermons, as I told them, from the beginning of my Tryall. I thanke God hee named a Text, 1 *Cor.* 13. hee knew not the Verſe, but I fancied it could be no Verſe but the twelfth. I look'd amongſt my Copies, and there I found that Subject which I ſhall faithfully tranſcribe out of the Copie, if the Reader will pardon the Prolixitie. The excellencie of the Subject would invite me to Print the whole, were it not for tediouſneſſe. The words are; *Now wee ſee through a Glaſſe darkely, but then face to face:* Inſiſting on our different knowledge of God in this world, and the eſtate to come, implyed by *the Glaſſe* and *the face*. Three things I obſerved in the word ἐσόπτρῳ, *Glaſſe*: firſt, the *darkneſſe* of our knowledge here; ſecondly, the ſeverall *Glaſſes* wherein wee ſee God; thirdly, the beſt uſe of theſe *Glaſſes*. On the ſecond part, I rayſed this varietie; Three *Glaſſes* wherein wee ſee God: firſt, the *Glaſſe* of the Creation, *Rom.* 1. 20. ſecondly, the *Glaſſe* of Reaſon, *Proverb.* 20. 27. thirdly, that of Faith and Revelation, *Jam.* 1. 24, 25. From the two firſt *Glaſſes* I rayſed this Queſtion Whether the Workes of the Creation and the Light of Nature, the viſible World, Reaſon, and Philoſophie would ſhew God ſufficiently to bring a man to Heaven? Whether a Heathen and Philoſopher might be ſaved through theſe two *Glaſſes*? The Copie runnes thus: I have no authoritie and diſpoſition to condemne any nor ſhut Heaven-Gates againſt them; *Who art thou that judgeſt another mans ſervant? Rom.* 14. 4. To judge, is Gods Prerogative; it becomes me to ſhew Pitie, rather then Crueltie: I am not proud to ſend all to Hell that know not Chriſt ſo well as I, but rather muſt judge my ſelfe, and thinke, wee that know God more then they, ſhall have a harder *Audit*; *Father forgive them, they know not what they doe, Luke* 22. The leſſe knowledge, the more Preface to Mercie: The ſervant that knowes his Lords will, and doth it not, ſhall have more ſtripes. Thoſe that ſought after God and Heaven, and walkt according to the Law hee gave them, in every Nation, Age, and Con-

ANSWER.

" Condition, ſome were accepted, *Act.* 10. 35. Even the *Gentiles*, that
" had not the Law, were a Law unto themſelves, *Rom.* 2. 15, 16. If God
" ſhewed them enough to condemne them, *Rom.* 1. it becomes not me
" to make him cruell, and ſay, hee ſhewed them not enough to ſave
" them, *Micha* 6. 8. *He hath ſhewed thee, O man, what is good; and*
" *what doth the Lord require of thee?* There is an *Indicatum*, and
" *Requiſitum*: I will not conceive God ſo hard a Maſter, as the un-
" gracious ſervant reproacht him, reaping where he hath not ſowne:
" Put thy knowledge to the right Bank, and as God ſhewes, he will
" require, and accept thee. *I know, there is no ſalvation but by Faith*
" *in Chriſt, other foundation can no man lay*, 1 *Cor.* 3. 11. But Faith
" hath beene a Myſterie in all Ages; the Lambe ſlaine from the foun-
" dation of the world, a wonder which Angels deſired to looke into.
" That *Glaſſe*, like the Proſpective Glaſſe, hath varieties of appearan-
" ces as God divides to every man *a meaſure of Faith*, 1 *Cor.* 12. Wee
" muſt not meaſure all the world by our Laſt: Tell me how *Adam*
" beleeved in Chriſt, before his time; what fancie the *Jew* had of
" Chriſt before hee came, that would not owne him when hee ſaw
" him. The Old Teſtament had one Line of our Creed expreſſely,
" *Credo in Deum*; but the other Perſons of the Trinitie were ſtran-
" gers to their apprehenſions. Saint *Paul* hath ſome glances in his
" Epiſtles that doe illuminate my mind, and confirme my Charitie:
* Gal. 4. 9. " **Wee know God, or rather are knowne of him, &c. If I may appre-*
" *hend that for which I am apprehended, Phil.* 3. 12. where the hand
" falls ſhort of him, hee takes hold of it*; *I am found of them that*
" *ſought me not*, ſpeaking of the *Gentiles*, *Eſ.* 65. 1. *Hee will have*
" *mercie on whom hee will, Rom.* 9. 15. *The Revelation of Chriſt was*
" *a hidden myſterie from former ages, Eph.* 3. 4, 5. And therefore above
" my rule to conclude, *Quanta & qualis fides ante Chriſtum ſufficit.*
" Thoſe vertuous Philoſophers that lived in awe of God, and ex-
" pectation of his reward, *Heb.* 11. 6. ſhall be within the compaſſe
" of my hopes, many of them; elſe how ſhould I hope for mercie for
" my ſelfe, that know God better, and live worſe? Will not *Cato*
" make Chriſtians bluſh at the Judgement Day? There is not ſo ex-
" preſſe diſtinct Faith required of them, as us: *To whom much is*
" *given*, of them *much ſhall be required*. So farre the Sermon, which
I tendered to the Committee, ſhewing that Line, *Other founda-*
tion can no man lay, 1 *Cor.* 3. 11. where my opinion was viſible,
I ſhewed

* *Gods mercy over-reacheth mans apprehenſion.*

I shewed two Copies more, my Confession of Faith on that Article, *Credo Jesum*; and that Question, *An gentes quæ nec Messiam expectarunt, nec missum agnoverunt, potuerunt è lumine naturæ salvari*, which I had stated negative against the *Arminians* long agoe; and in all my Sermons they heard that Text of *Peter*, *Act.* 4. 12. *There is salvation in no other Name &c.* I hope three Copies did prevaile above two Cow-men, though they are as Zealous as *Doeg* the *Edomite*, *Saul's* heard-man that slew the Priests, 1 *Sam.* 21. 7. and 22. 18. If any wonder at the mistake in this Article, *desine mirari*; the man that made it, knowes as well how to Pick a hole in a Ministers Coat, as a lock in his Ladies house.

The third Article.

That the Voting downe of Bishops, was to destroy the Order of Aaron, *and to bring* Jeroboams *order in.* — Ed. Prudden, John Field.

ANSWER. Voting is a word I never use, and this Article is above two yeares old, before any Voting downe of Bishops; yet I have often spoken to that purpose, labouring to advance Episcopacie in the affection of my Auditors (which was the present Government) against all Corruptions of it: To which end I made use of that Text 2 *Chron.* 13. 9, 10, 11. *Juda's* Priest-hood, and *Jeroboam's*, as *Abijah* said. I alwayes made the Church-Government suitable, according to the three Constitutions of it, under the Law of Nature, Morality, and Grace; Paternall, Sacerdotall, Episcopall.

The fourth Article.

He would often wish, That he had great summes of money to lend the King. — Ed. Prudden, solus.

ANSWER. I have ever the best wishes for the King; and hearing of Writs going abroad to borrow money, I wish I had thousands to lend him.

The-

The fifth Article.

John Brown *solus.* *Seeing an Ordinance of Parliament, for assembling Divines for the Synod, and M.* Marshall *and M.* Sedgewick *nominated for* Essex; *he said, A pox take the Puritanicall Faction, they had made more disturbance in the Kingdome, then ever would be quenched. Had they no other to put in but those?*

ANSWER. Here comes in a new Customer, a Proselyte of the next Parish, with whom I have no more acquaintance, then the Crow that flyes by me. *Penes authorem fides.*

M. WHITE. *Did you not curse the Puritanicall Faction?*

ANSWER. None that ever knew me, heard that Dialect come out of my mouth.

M. WHITE. *Did you not speake against M.* Sedgewick *and M.* Marshalls *Election for the Assembly?*

ANSWER. I spake not of M. *Sedgewick* at all, nor of any Election to the Assembly; but seeing two Sermons of D. *Burges* and M. *Marshalls* lying upon M. *Chevelyes* table, I told M. *Chevelye* I lik't D. *Burgesses* Sermon well, not M. *Marshalls*; I saw nothing in that answerable to so great a Fame: that was all discourse, and occasion, that we talk'd of; which M. *Chevelye* being call'd in, justified before the Committee.

The sixth Article.

John Brown *solus.* *Upon the Propositions for Peace, he said; Now there would be Peace upon any tearmes to save life; Now they would deliver up Castles, Forts, or any thing, God knowes, to save life; Now the Round-heads Arses made Buttons.*

ANSWER. He brings me in very Theatricall, as if I were acting upon a Stage: but the last part betrayes the Author, The Round-heads Arses is a Complement, that becomes his mouth better then mine.

The seventh Article.

Ed. Prudden *solus.* *He thanked God he never had so little manners, as to goe by a Church and not pull off his hat.* This

This is very likely to be mine, if he meanes through a Church; the inside, not the out.

The eighth Article.

His Companie which he associated himselfe with, are Malignants, Drunkards, Swearers, and men of very scandalous lives, as D. Wright, M. Nicolson, M. Everington, and such like persons; and when he was absent, these onely supplyed his place. Ed. Prudden Ed. Gibbs. John Field.

ANSWER. I thought I might have beene excused my Companie-keeping, seeing I make no more use of it, then to preserve Civilitie and Curtesie: it doth not extend to the Ale-house or Taverne, but to the doores where I live, where there be better witnesses to take notice of my behaviour. I have beene six yeares in this Countie, and scarce know six Gentlemen, to whom I owe Visits; I am an utter stranger above two miles from home: I did not expect to be accused of Companie, that am accused of *Stonestone*. For these Gentlemen expect, I was never witnesse of any such ill qualities; some of them I have not seene since the Notion Malignant came up, and I have reason to thinke better of them then these report. Those that will lye unmercifully to paint their Minister, will stretch a little to set out the colours of a stranger. For their Preaching in my Church, it is rare; perhaps once a yeare I entertaine a helper, when I visit my Father: and for their Doctrine, my Accusers have commended it: when they preacht in my Church, they preacht very well.

The ninth Article.

He said, That our Townes-men were right for the Cause, to rayse Warre against their King; but for his part, Cursed be his heart that lends any Money, he would not goe on in those wayes. John Brown botcher, *solus.*

ANSWER. This strange man brings nothing but Cursing and Swearing, and filthinesse against me: but imagine that we met upon Mount *Ebal*, I hope the Committee will not beleeve, that I was so mad as to curse my selfe. With that, I layd downe a Bill of Expences for this yeare, which I had payd and given the Parliament, 20 pound out of a poore Living of 80 pound; the Constables Oath was offered, to testifie the payment of so much from my Purse.

The tenth Article.

Ed. Gibbs. Sufan. Field. *That the ſaid M.* Whitby *hath beene privie to, and aſſiſtant in ſending one privately with Letters to* Oxon.

ANSWER. This is a good Article to wind up the bottome; there appeares nothing in it but a Lye, and the Image of Jealouſie: Since there hath beene a Controverſie in this Land, *Oxford* hath not beene the wiſer for me by a ſyllable; but I ſent a Letter to a Friend dwelling towards *Cambridge*, and they miſtooke the Univerſitie. *Robert Clark* was called in, whom they accuſed for carrying the Letter; and hee offered to take his Oath, hee knew not where *Oxford* ſtood.

M. WHITE. *Have you tooke the Nationall Covenant?*

ANSWER. No.

M. WHITE. *Will you take it?*

ANSWER. I will take it *Paſſivè*, but not *Activè*; it belongs not to my Calling to root out Epiſcopacie: I take it as *Eliſha* tooke his Maſters departure, 2 *King.* 2. 3. patiently. I promiſed them obedience to it, but preſerved my opinion of it, becauſe my Reading had made ſuch impreſſion upon my Judgement. I ſpake too much to this Queſtion, and feare it did diſpleaſe: yet I hoped for pardon, it being a ſudden Anſwer to an unexpected Queſtion; and I onely laboured to ſhew an honeſt mind.

PSAL. 82. 8.

Surge Domine, judica terram.

1 PET. 4. 19.

Let them that ſuffer according to the will of God, commit the keeping of their ſoules to him in well-doing, as unto a faithfull Creator.

THE VINDICATION

Of the Forme of

COMMON PRAYERS,

Vſed in the CHURCH of ENGLAND;

In a Sermon Preached at the laſt Viſitation at RUMFORD in ESSEX,

By DANIEL WHITBY, Maſter of Arts, Parſon of THOYDON-MOUNT.

Lately accuſed at the Committee in the *Exchequer Chamber* for the ſaid SERMON.

OXFORD,
Printed by LEONARD LICHFIELD,
Printer to the Univerſitie, 1644.

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An Advertisement.

WHere any Limb of the Article is to be found in the Sermon, it shall be noted by an Alteriske * in the Margent, especially that Contradiction, Prayers by the Spirit did quench the Spirit. There is no Inventorie of it, but pag. 27. in an Objection, where the Reader may gather the great Abilities of these Religious Mountebanks, that cannot distinguish betwixt an Objection and Thesis in Divinitie, nor know when a man speakes out of his owne mouth, or out of another mans.

The Vindication of the forme of COMMON PRAYERS, used in the Church of ENGLAND.

MATH. 6. 9.

After this manner therefore pray ye.

HEre is an *Ergo* in my Text *(Therefore)* it shewes this Verse is an inference of the former: Now lest any man should say to me as Christ to the intruding guest; *Friend, How camest thou in hither?* be pleased in one word to take the *Ergo*, the dependance. Mat. 22. 12.

Our blessed Saviour in this Chapter censureth two sorts of people for errors in devotion, Hypocrites, *ver.* 5. Heathens, *ver.* 7.

The Hypocrites are challenged for two things: *The* { Posture / Place } *of Prayer.* first, *Standing*; secondly, *Streets and Synagogues.*

Not that either of these were evill in themselves, but in their choyse and affectation: *They love to pray standing, &c.* They affected them both out of Pride and Singularitie: secondly, out of an evill end, *To be seene of men*, and so *they have their Reward.*

The Heathens are condemned for *Tautologie*, and idle Repetitions; that served their Prayers as the Cooke his Dinner, dressed Pork in severall Sauces, and Messes; all was but Pork: So they loaded Gods eare with multitude of words, to no purpose.

Christ labours to preserve his Disciples from them both: The former, *ver.* 6. The latter in my Text, *how, &c.*

The parts of this Text are two:

A { Precepe / Patterne } A { Duties / Direction } The { Commission / Copie } { *Pray ye, &c.* / *Our Father, &c.*

I will say nothing touching the latter, the Lords-Prayer, though it begins to grow out of request; in many places you
Ioh. 15. 20. shall not heare it at all. *Now the servant is not greater then the Lord*: no wonder if they despise our Prayers, when that which dropped from Christs mouth comes not in their lips, as if not worth the owning. The Lord maintaine his owne Prayer, I shall labour to maintaine ours, in the first parts of the Text, Οὕτως οὖν, *After this manner, &c.* Where, that I may not spend one graine more of my Glasse in a Preface, I shall presently acquaint you what I intend to doe: Foure things will absolve this Text, and my intents.

First, The Dutie and Approbation of Common-Prayer, *Pray ye*, All.
Secondly, The Excellencie of set formes of Common-Prayer, *After this manner*.
Thirdly, The Commendation of our set forme of *England*.
Fourthly, I shall wash it from the staine of *Poperie*.

First, To begin at the lowest Stayre of this Division and so climbe upwards: It looketh the better in my conceit for its Name and Title, that it is called *Common-Prayer*. For the better any things in Religion, and Gods Worship, the more excellent it will be, by being publike; *Bonum quo communius, &c.* As the Heavenly Bodies are more usefull by expansion, the Sunne most serviceable when he spreads him widest in our Hemisphere; So Gods service is most serviceable to him and us by being common, and freely communicating it selfe to all the people, thriveth both in the vertue and praise. Solitary and single Prayer is sweet, and presents the Soule with Security, and Liberty, and Raptures, to convey her selfe to God. But Common-Prayer is more forcible, and fortified by Union and agreement of Christian minds. Where so many hands and hearts are lifted up together, they pull downe God among
ver. 20. them by force of Armes: *Where two or three are gathered, I am*
Exod. 25. 8. *in the midst*: *Mat.* 18. Marke how intimate he will be to the
Revel. 1. 13. Congregation: Christ Jesus, the middle Person of the Trinity, loveth still to be in the midst. When he was borne, he was *in medio jumentorum*; at twelve yeares old, *in medio Doctorum*, in the

midst

midst of the Doctors; all his life, *in medio Discipulorum*; at his death, *in medio latronum*, of *Theeves*; in Heaven, *Angelorum*, in the midst of Angels; in the Church, *in medio orantium*, in the midst of Orators: *&c*,

Do you know, what it is to have God in the midst? I fancie something more then ordinary in the phrase; 'tis not onely his presence, but his yeelding and condescending to their joynt desires, 'tis to compasse God in our suits, to hemme him in, to have of him what we aske and will; (as Souldiers a Prisoner, that he cannot escape, when they have begirt him round, *in medio*. So (if I may use the Metaphor with Reverence to Almighty God) God giveth joynt prayers the Day and Victory over Heaven; suffers himselfe to be taken; and led Captive by the faithfull Devotion of an Assembly.

We seldome read in Scripture, of God thus conquer'd, and led Captive in single duties, and duells of Devotion, onely twice: when *Jacob* got him in his armes by prayer; and would not let him goe, and when *Moses* bound his hands, *Let me alone*, God begs to be Released, these single Israelites prevailed with God. But now every pious Congregation is sure of such a purchase, *Ego in medio*; God readily resigneth himselfe to consenting Soules. So that those hands which single are too weake for such a Victory, when *Aaron* and *Hur* helpe them in their Devotion, become prevalent. Gen. 32. 28. Hos. 12. 4. Exod. 32. 10. Exod. 17. 12.

Even in Private Families, this Common-Prayer, day and night is powerfull, much more at *Bethel*, the Sanctuary and Temple, where the place it selfe bespeakes its necessity: *My house shall be called a house of prayer to all people*: where two things; Esa. 56. 7.

The { Appellation, *House of Prayer.*
Generalitie of it, *Common-Prayer to all people.*

God gave the Church her Name, as to *Adam* in Paradise; and sure he did not Nick-name it, it must not stand for a Cipher. Christ defends this Name, and Text of the Prophet *Esay*, by his tongue, hand, Repeating, and lashing it into their apprehensions in his Gospell. Doe not they deserve the lash that would disgrace it? God chuseth this Name for the Church above all, that we should choose this worke above all. Churches had not beene built but for Mat. 21. 13.

Pub-

Publike Oratories: shall we rob God of his intentions, the end to which he gave them? or preferre any thing above that, which he chiefly commends to us? *But ye have made it a den of theeves*, saith Christ. Who? Buyers and Sellers: How? By stealing into the Church, creeping with their stalls into the House of Prayer: but still they let it be a House of Prayer. They did not envie, but advance that; and stood there to further it.

But I will tell you of a strange sort of theeves in our dayes, that will steale out of the House of Prayer in Service-time: nay, will steale the Prayers out of the Church and banish them, and wound them with hands and tongues worse then the traveller.

Luk. 10. 30.

But may not I be mistaken and doe them wrong? they love Common-Prayers and Church-Prayers, so they be not Printed, so they be poured instantly from the Spirit, Memory and Man. So it *be given them in that Houre* as the Scripture speakes, *Mat.* 10. 19. whereupon they challenge the Pulpit for a sudden Service: they will Frequent those Churches and meetings, where the businesse is without booke resigned wholly to the Preachers present thoughts: they will take such as God sends *ex tempore*, Good or bad. Let it be given them fresh, and each day variety, and they are well: Like *Abimelecks* Shew-bread, which was to be set hot upon the Table, in the remotion of the Stale: So if the Bread of Life come hot each Sabbath from the Preachers Oven, they will accept it; otherwise they are more curious then *David*, and will not have the Stale. To correct this vein of Humour in our age, I step to the second Stayre of my Division.

1 Sam. 21. 6.

The excellencie of set formes of Common-Prayer.

Part 2.

And here, to winne more credit to the cause, I shall use this Art, having but slender Abilities of mine owne, I will take some able Scholars by the hand, to confirm and lead me in the entrance of my opinion: Two onely shall be named, which may suffice; *In the mouth of two witnesses, &c.* M. *Daniel Dyke*, on *Psa.* 124. *Let* Israel *now say, &c.* M. *Attersol*, on the Booke of *Numbers*, 6. 23. & c. 10. 2. last ver. Where both with one Pen proclaim this conclusion, the lawfulnesse and use of set formes of Prayer, and praises in Publike and Private, M. *Attersol* proveth it at large, and answers the objections to the contrary. I shall

I ſhall commend the practiſe of ſet formes from good Arguments, as well as men. The Arguments are of three ſorts:

From { Scriptures. Reaſons. Conſent of Reformed Churches.

We find the diſcovery of ſet formes in Old and New Teſtament, under the *Jewiſh* and Chriſtian Church. Thoſe two places, *Numbers* 6. 23. *Thus ſhall ye bleſſe the children of Iſrael, &c. The Lord bleſſe, &c.* which was given to the Prieſts for the whole Congregation, to be pronounced at all times in the Tabernacle; *It was appointed to* Jacob *for a Law, and to* Iſrael *for an everlaſting Teſtament.* And whereas ſome object *thus, ad hunc modum*, that is after ſuch a manner not the ſame words this is very ridiculous. Then *Moſes* and the Prophets carrying Gods errand, *Thus ſhalt thou ſay unto them, I am hath ſent me to you*: or, *The God of Abraham, Iſaak, and Jacob, &c.* might not ſay what he ſaid, but muſt coyne ſomething elſe like unto it. *Moſes* uſed one ſet forme for the marching and reſting of the Arke, *c.* 10. 35. though he knew how to ſpeake a word in ſeaſon and out of ſeaſon, as well as any *Separatiſt*. He that offered the Basket of firſt-Fruits had his ſet-forme of Confeſſion, *A Syrian ready to periſh was my father, &c.* *Davids* 92. Pſalme was ſung every Sabbath day, as we may gather by the title, which is as Canonicall in the *Hebrew* Copies as the reſt. Our bleſſed Saviour in the new Teſtament, ſung a Hymne with his Diſciples after the Sacrament, one of *Davids* Pſa. uſually practiſed on ſuch occaſions. And having the fulneſſe of the Spirit, yet went the third time praying the ſame words, And gave his Diſciples this ſet forme of Prayer, *When yee pray, ſay, &c. Luk.* 11. 2. as *John Baptiſt* taught his diſciples the like, which we gather from the firſt verſe. *Argum.* 1. Exod. 3. 13. 14. 15. Deut. 26. v. 5. Mar. 26. v. 44.

Where although he did not alwayes tye them to the words and no more, which was the error of the *Waldenſes*, yet neither did he at any time forbid them the uſe of thoſe. S. *Paul* had copious graces of the Spirit, yet he alwayes uſeth one forme of ſalutation, before and after his Epiſtles. S. *John* in his *Revelation* ſets down the formes of prayſes in the Tryumphant Church above; In the Song of the 24. Elders, and the Reſt; The Song of *Moſes*, and the *Lamb*, Revel. ch. 4. 11. 5. 13. 15. 3. 19. &c.

Lamb, verbatim; what words they ſing, the *Halleluiahs*, and *Doxologies*, and will not ſet formes of Prayer become the Militant Church here below? So that the Scripture is not repugnant to ſet formes of Prayer, but very obvious, which ſhewes the Ancient practiſe of it, both in the *Jewiſh* and Chriſtian Church. And as the Synagogue had a Liturgie compoſed out of *Moſes* and *David* and the Prophets by their Predeceſſors; So the Chriſtian Church hath caſt her ſelfe into the ſame mould from her Infancie; as we read ſtill of the Liturgie of the Fathers. So much of the firſt Argument.

Argum. 2. The Reaſons that favour a ſet forme of Prayers, are drawne from three heads.

God the hearer or accepter
The Orator, or Miniſter the maker } *Of Prayer.*
The people to whom it redounds.

First, Its fond to thinke that Almightie God loatheth prayers that come often in the ſame words, or likes one that hath a daily new Edition corrected or amended, or rather corrupted by the Author: *His ſtomack is not ſo queaſie as mans are*, that affect change and varietie of diſhes: He is no *Athenian* Auditor, *Act.* 17. 21. that delights dayly *to heare ſome new thing*, and ſpends his time in expectation of thy invention: He doth not liſten after noveltie and varietie of words; to heare the ſoule in a new tune, no more then to ſee the body in a new dreſſe: If we come everyday in the ſame cloathes to Church we are as welcome. So if we apparell our thoughts in the ſame language, *God is as well the God of the Old-Exchange as of the New*: He doth as little affect the changeable ſuites of ſervice as of apparell, and *we weare not ſuch mutable eares as men*. Nay, he threatned to puniſh thoſe that wore ſtrange apparel, *Zephan.* 1. 8. and forbad ſtrange gods: So (for any thing I ſee) ſtrange alterations in Religion, in our approaches to him: If no other God but me, why we affect other approaches? *I am the Lord, I change not*: you may change and be unlike him ſo: It betrayes a vanitie both in our conceit of God, and in our owne ſoules as if we were never the ſame men before him: *I am not I*, as S. *Auſtin*; we have the ſame ſins to be ſorrie for, the ſame ſinks to beg of God, the

* Act. 17. 21.

* Mal. 3. 6.

the ſame thanks-giving to pay: And what if we pay it in the ſame Coine? It is all one to him, he doth not affect the new Mint and ſtamp of Devotion; that *Jeſus Chriſt that is the ſame yeſterday, to day, and for ever*; will not diſlike thy prayers if they be ſo. Heb. 13. 8.

Secondly, In reſpect of the Orator, whoſe helpe this is in a time of need; every one was not ſo rich under the old Law, to bring God an oblation of his owne coſt and charges: there was therefore the continuall Sacrifice, which did befriend them all: ſo every man is not ſo well gifted in this caſe, to poure out a dayly Sacrifice of his owne invention; therefore the continuall forme is a remedie for that want: though ſome in the Church are plentifully ſtored and qualified, yet every veſſell doth not run over, every *bottle* doth not *burſt with new wine*: many an honeſt man wants utterance, knowledge remembrance language and contrivance, which are the requiſites to the work: Theſe men muſt betray their weakneſſe, or leave their Miniſterie. No, God and man hath provided every Paſtor a ſtaffe to ſuſtaine his infirmitie, ſo that he that like the palſie-man, ſhakes and cannot goe himſelfe to Chriſt, he ſhall be ſupported on others ſhoulders the Liturgie of abler men. This is not ſpoken to excuſe the Miniſter, and make him dull and lazie; no, he hath his time and place to ſhew his rich abilities in the Pulpit, he hath worke enough to doe ſomewhere elſe both to pray and preach, enough to ſpend himſelfe: I wonder at thoſe Scholars conſtitutions, that would refuſe this eaſe and make Incloſure of Divine Service, that would have not ſuing open-field for the good of the Commons, but like greedy Impropriators, incloſe all within their owne hedge and ditch. The Prieſt had worke enough to doe of his owne, *Ergo*, God gave him *Levi* to helpe him in his ſervice; ſo our Miniſters have what time they will of their owne for the Pulpit, the forme of Prayers is given them like *Levi* for aſſiſtance, ſo that he that can doe all of his owne abundance, ſhould be contented with his Pulpit, and not deſpiſe the Deske where his weake brother is gratified. *Sacrificium Jugε.* Luk. 5. 18.

Thirdly, and chiefly, in reſpect of the Congregation which hang upon the Miniſters lips at Prayers; and in this caſe, ſet formes are moſt profitable; and in two Reſpects, for their Ignorance, and Edification; thoſe two a Miniſter muſt conſider, the conſtitution of their ſoules, and then how to benefit them. Now in the firſt place,

a set forme fites best with the Countries Ignorance and their vulgar capacities, for they are not all wiser then their Teachers, though the proud despisers of our Prayers thinke so; yet as S. *Paul* apprehended his *Corinthians, Many are babes in Christ, and must be fed with milke, and not strong meat alone*; and will you venture to give the child every day a new breast? It is thought more wholesome to let it draw the old: Familiaritie makes the child in love with any thing, but *Ignoti nulla cupido*, no desire to that it doth not know: Prayer oftner heard, is better understood, digested, and turned into wholesome flesh and blood: It is with devotion as with dyet, not so good to taste of every dish, as to feed of one, so Philosophers and Physitians say, and so Divines: Varietie may delight and please, (as *Seneca* said of reading, so I of hearing) but constancie and acquaintance brings profit to the hearer. Those that are skilfull in the words and knowing soules, could well endure a full rich table; but weake judgements would not get, but lose at so high an ordinary: Therefore we must condescend to the poorest soule, and traine up the simple ones: We must respect Christs little ones, And how can that be better then by this familiar method of Devotion? We use to set children Copies and ruled lines, not suffer them to wander about the Paper; so *Precept upon precept, line upon line*, as *Esay* teacheth us, to repeate the same over and over againe: We must goe along with the flock, as *Jacob, according as they be able to drive*; *my Lord Esau* may gallop to Mount *Seir*, *Jacob* must observe the foot of his tender children, and flocks, and follow them. The Gentiles desired *the same words might be preached the next Sabbath*; *Ergo*, with more reason, the same prayed; a repetition Sermon is more unreasonable then repeated Prayers.

1 Cor. 3. 2.

Varia lectio delectat, certa prodest. &c.

Esa. 28. 10.

Gen. 33 13. 14

Act. 13. 42.

The last Argument is drawne from the consent of all Reformed Churches wherein every Kingdome studieth unitie and uniformitie for Gods service, to avoid confusion, which would arise from humane pleasure, if every man might have his will: and be their forme lesse or more, like or unlike to ours, yet still they have some forme (as my fore-mentioned * Author warrants) *Ergo*, wee are obliged to this, because it is our owne, which is my third Conclusion. But first I must remove some Rubbs out of the way. What makes them reject set formes of Prayer? The Spirit, or rather selfe-will; for nothing can violate this truth, but selfe-

* *Aterſol.*

Ob. Sol.

conceit:

conceit: But ſtill the Spirit is pretended to ſuffer injurie by ſet formes, to be *ſtinted, quenched, and quite cooled, &c.* But is not the Spirit to be ſeene in Common Prayer, in lifting up the heart, in feeling of our wants, and deſires of relieving and laying hold on God, as well as in *ex tempore* Prayer? *I will pray with the Spirit and Underſtanding:* But thankes be to God, I better underſtand the Common-Prayers then that I never heard before; I can better ſay *Amen* to them, becauſe I beſt conceive them. The Miniſter prayes in an unknowne Tongue to the poore Countreyman when hee vents what hee never heard before. Secondly, The Miniſter reades, rather then prayes, ſay they. *Anſw.* Hee prayes reading, which hee may better doe then they pray ſtudying (as they muſt doe.) Where is his Zeale, when hee hath ſenſe to looke, and ſcarce knowes what comes next? *But it ſhall be given in that houre, for it is the Spirit that ſpeaketh in you. Anſw.* Marke what houre that is; of Perſecution, and not of Prayer; of Diſtreſſe, and not of Peace: God will not ſuffer his Church to fall, for want of Truth; that is the meaning of the Text. By that Argument wee may as well ſhut out all care and ſtudie for a Sermon as well as Prayer; *For it ſhall be given us, &c. Ob.* Set formes doe not anſwere our wants many times ſo fitly, as conceived. I anſwere: Wants are generall, which concerne all men at all times, and our forme is herein ſufficient; or extraordinarie occaſions of Mercie and Judgements, and herein the Church hath power and reaſon to call a Day, to ſupply it with ſome forme for the purpoſe; or particular wants which the Miniſter doth not looke after for private men, for ſo hee may anſwere one man, and miſſe a hundred. And ſo I come to the third Concluſion.

1 Theſſ. 5. 19. Rom. 8. 26. *

Ob. Sol. Ob. Mat. 10. 19. Sol. Ob. Sol.

The Excellencie of our ſet forme of Prayer: My Charitie is at laſt arrived at home, and I am proud to doe my Church that honour ſhee deſerves: *The greateſt glory of our* Engliſh *Church hath ſtood theſe foureſcore yeares and upward in her publique Liturgie*; wherein ſhee hath ſo commended her ſelfe to all the world, that I heare of no deſpiſers but at home. The Nations round about us have admired our happineſſe herein, and payd that thanks to Heaven for us which wee did owe. If *Calvin* and *Beza* had dwelt here, wee had had their approbation, (as by ſome Letters into *England* I conceive) they would have ſtudied no new Diſcipline, where they had

3. Concluſ. *

had found this. As oft as I looke upon our forme of Service, to me it is a matter of thanks-giving, and not diſpute. But ſince there are ſuch Owles at *Athens*, that ſtudie to defile their owne nests; ſuch male-contented ſoules, that miſſing ſome temporall preferments in the Church, would deface the ſpirituall, and be revenged on Gods honour for loſſe of their owne: Give me leave to doe my beſt to beat back their tongues, and fling their inſolence into their tumultuous boſomes.

I ſhall advance the excellencie of our Liturgie, or forme of Prayer, from three apprehenſions.

1. Of the Authors and Authoritie.
2. Of the Forme and Worke it ſelfe.
3. Of the Circumſtances and Conſtitution thereof.

Firſt, The Authors and Compilers are unknowne to me by name, but you ſhall *know them by their workes*, (as Chriſt ſaith) and by the age and time wherein they lived, which are undoubted Arguments. They were thoſe holy men of God that lived in the dayes of *Edward* the ſixth, the firſt Fruits of the Church of *England*, the Reverend Fathers of the Church, that ſtrook fire out of darkneſſe in the dayes of *Poperie*, and ſet their faces againſt the Church of *Rome*, little dreaming their book ſhould be requited with the name of *Poperie* for their paines, that were readie to kiſſe the Stake in Queen *Marie's* dayes, for the maintenance of this Booke and Service.

Here is the foule diſcovery of our not-underſtanding Age, that would faine make men beleeve that Booke is *Poperie*, whoſe Authors dyed for the teſtimonie of *Jeſus*, and the defence of this Book. Some of them fled for perſecution, untill the dayes of Queene *Elizabeth*, and then came home and enjoyed this Booke and Service by her approbation.

There is ſomething to be given to the Authors in ſuch a caſe; for if our ſinging Pſalmes ſhall paſſe in the Church, in reverence to Antiquitie, though *Tho. Sternhold*, and *John Hopkins* (ſome honeſt Gentlemen) made them, when King *James* and *Sandys* lye by; ſhall not our Service-Booke be much more honoured, that comes from the Fathers of the Church, whoſe perſons and endowments were

were farre more Illuſtrious? But whoſoever the Authors were, the Authoritie is greater: It is given to us by the higheſt Powers, which God hath ordained in this Realme by thoſe foure *Princes, and all their Parliaments; ſo that for any Factor to blaſt this Worke, it is to pull downe all Authoritie upon his head, and *to receive to himſelfe damnation, Rom.* 13. *Edward* the ſixth. *Elizabeth. K. James. K. Charles.*

Secondly, The Worke it ſelfe beſpeakes its excellencie more then my tongue, or all Authoritie can grace it: I may commit it to the world with *Salomons* huſwife: *Let her owne workes praiſe her in the gates.* Prov. the laſt, laſt v.

Looke but upon the *Liturgie* in a curſorie view and from the firſt piece of Divine Service to the laſt, you ſhall find it ſo Divine, that indeed it is all Scripture; nothing Humane, but the ſtructure and compoſing. Hee that hath but taſted the Bible, will ſoone reliſh the *Liturgie*, and ſay, that it is *Mannah* falſen in another Country, Divinitie in Humane Dreſſe: ſo that none can truly quarrell with this Booke, but he that knowes not, or hates Divinitie; that is a Stranger, or Enemie to God. Let us bring it to the Teſt. Marke every word one Sabbath: Our *Prayers* begin with one Sentence of Scripture, or other: 1.

[*At what time ſoever, &c.*] Then the Curate moveth them to make *a generall Confeſſion* of ſinnes to God: Every mans Conſcience tells him the words be true, and the cuſtome of it is borrowed from the Scripture: See *Ezra* 9. to the end and chap. 10. 1. *Dan.* 9. *Nehemiah* 9. *Iſrael* made often generall Confeſſions 2.

{ *In* / *After* } the Captivitie.

Neither doth any quarrell with this Piece in all my intelligence.

The *Abſolution* followes which is pronounced by the Miniſter alone, by a legible Commiſſion delegated to him, *Mat.* 16. 19. *Joh.* 20. 23. 3.

But here the p[illegible] raſes are offenſive, the name of Churches Power and Abſolution. *Ob.*

The Clergie hath a Power. *Sol.*

There

There is { *Certúndo Poteſtatis*, in the Miniſters Office, and Gods Ordinance. / *Non eventûs*, in the parties remiſſion.

Hee knowes hee hath a Power from Chriſt, but knowes not when and where perſonally that Power taketh effect. Secondly, There needs no complaining here; for hee onely appeares declarative, in that forme of Abſolution, and beſpeakes Gods mercie to penitent ſinners: as wee may ſafely denounce Gods Judgements to the impenitent, ſo pronounce his Mercie to repenters.

[*He declareth and pronounceth to his people being penitent*] It is onely εὐαγγελίζειν, Eſ. 52. 7. *How beautifull were the feet that* Eſa. 40. 9. *brought good Tidings?* Now *Zion* doth but *bring good Tidings*, and is ſcorned. Chriſt hath left the comfortable Promiſes of Pardon in his Word, and may not wee declare them? Beſides, hee abſolves in the third Perſon, not the firſt; in Chriſts Perſon, not his owne: if you obſerve the forme;

[*Hee pardoneth and abſolveth*] i. e. *Chriſt:*

There is { *He*, { ἐξουσιαστικῶς, { *Poteſtativè.* / *I*, { ἐξηγητικῶς, { *Declarativè,*

No encroachments here on Gods right, or the errors of the Church of *Rome*. The Miniſter abſolves, but not abſolutely, onely Miniſterially and inſtrumentally, diſpoſing the penitent to ſorrow, and moving God to pitie; co-operates on both ſides, applying Actives to Paſſives, Gods promiſes of Mercie to the penitent faithfull Soule: Hee remits not by Phyſicall influence on the Soule, but by a Morall perſwaſion; and ſo no *Poperie* in that.

4. Then followes the *Lords Prayer* which is Scripture; ſome ſhort
5. Sentences, to rayſe up our hearts to Gods ſervice, all out of Scripture: The two firſt, *Pſal.* 51. 15. *Open thou my lips, &c, Haſte*
Pſa. 40. 13. *thee to deliver me; O Lord make haſte to helpe me.* The *Glory be*
Pſa. 40. 13. 17. *to the Father, &c.* and *Hallelujah* out of *Revel.* 4. 8. from the 4. *Beaſts*, and 24. *Elders.*

6. *O come let us ſing unto the Lord*, is *Davids* 95. *Pſal.* And to countenance that, obſerve, That the *Jewes* uſed to read the 92. *Pſal.*

92. *Pſalme* every Sunday, as the Title ſhewes. The reading Pſalmes are Scripture. The firſt Leſſon is Canonicall, Old Teſtament. The *Canticle* that followes, *Wee prayſe thee, O God, &c.* is well knowne to be Saint *Ambroſe's* worke. The ſecond Leſſon is Evangelicall. The *Canticle* that followes, that is either *Zacharies* Song, *Luke* 1. 68. or *Davids* 100. Pſalme. The *Creeds* 3 firſt, the *Apoſtles Creed*, whether they made it, or no, I know not, or made out of them, or made in reſpect of them, being twelve Articles to the *Twelve Apoſtles*: It is the Pillar of our Faith, and ſumme of all the Scripture: The other Creed is *Athanaſius* againſt the *Arrians*: And the third, is the *Nicene Creed*, againſt the * Hereticks of that Age. The next that followes is the Curates Bleſſing, by forme of ſalutation, *The Lord be with you*; and their care and dutie replyed, *And with thy Spirit*: An excellent forme to preſerve mutuall Obligations each to other; and this is Scripture, *Ruth* 2. 4. * The three *Miſerere's*, or calling for of Mercie out of *Pſal.* 57. 1. *Luke* 18. 38. in reference to the three Perſons of the Trinitie. Then the *Lords Prayer*. The *Reſponſes* are taken out of Scripture: The two firſt, *Shew us thy mercie, O Lord, and grant us thy ſalvation*, verbatim out of *Pſal.* 85. 7. *God ſave the King*, 1 Sam. 10. 24. *Mercifully heare us*, Pſal. 4. 1. *Endue thy Miniſters*; and that anſwer, *Let thy Prieſts be cloathed with righteouſneſſe, and let thy Saints ſing with joyfulneſſe: Save thy people, and bleſſe thine inheritance*, Pſal. 28. 9. *Pray for the Peace of Jeruſalem*, Eſ. 39. 8. Pſal. 122. 6. The anſwer, *Exod.* 14. 14. 2 *Chron.* 20. 12. The Collects for the day, for Grace and Peace, and all the Collects in that *Liturgie*, theſe ſeeme to be the moſt humane Pieces, (as for Faire Weather, or Raine, and Thanks-giving for the ſame) and ſo they are, and perchance better may be made. But no Eye, ſaving that of Ignorance and Envie, would diſparage theſe: They are innocent and good; and why ſhould any grow wanton of wholeſome Food?

7. 8. 9. 10. 11. 12. * *Neſtorians. Macedonians.* 13. 1 Theſſ. 1. 2. & ch. 5. 25. 14. 15. Pſa. 85. 7. Pſal. 132. 9. 16.

The *Letanie* is the onely thing to be ſuſpected for its length and varietie, and ſuffers much in their Opinions. They ſay, there is Conjuring, and what you will, &c. But of all Peeces of *Service*, give me the *Letanie*; it is ſo ſubſtantiall and powerfull, that 17.

it is able to make a man devout by violence; it commands a reale, and leaveth upon the soule of any impartiall hearer.

18. The *second Service* (as some call it) it is all one to me, both for forme and place, a continued progresse of Devotion: There Exod. 20. the *Ten Commandements* appeare, which concerne us as well as *Israel*. Certainly, there is not any Commandement but deserves *the Lord have mercie on us*: A little Prayer that includeth all; begges mercie for what it hath done against that Law, and disposition better to keepe it in time to come:

It lookes { Backward and forward, } { *Miserere* & *Inclina*.

19. Next follow the Collects for the *King* and *Day*, which must goe sharers with the former Collects both for displeasure and acceptance; wee approve them both. The *Epistle* and *Gospel* next succeeding, both the good Word of God, unlesse it loseth its vertue by being Printed in this Booke. After all, the Prayer for the *whole estate of Christs Church militant*; and, *The Peace of God* at that end of the Booke, or S. *Chrysostomes* Prayer; and, *The grace of our Lord Jesus Christ* at this end.

Thus I have viewed it in haste, and measured every syllable of *Divine Service*, and find it so absolute, that none can justly quarrell with this, forme but Gyants.

3. Lastly, there is something to be attributed to the constitution of our *Liturgie*, the circumstances of this *Service*, both for Time, Manner, Method of Prayers: The length is not tedious, the Ceremonies not unseemely, or unprofitable; the Method is not barren.

Fitst, for the length of Prayer; it is but *Hora*, the businesse of an Houre: which space the Scripture seemes to smile on, *Act. 3. 1. The houre of Prayer being the ninth houre*, all that houre for devotion. *Matth. 26. 39.* Christ came from Prayer, and chid his Disciples, *What, could ye not watch with me one houre?* So long I imagine, hee was praying. Those that cannot pray one houre without impatiencie and complaint, will *willingly* sit and see

serve two Glasses turned, to heare a peale out of the Pulpit, though it be Non-sense: It is a signe, *their eares are better Catechized then their hearts.*

Secondly, The Ceremonies of Service in this case are physicall, and doe not onely provide for edification of the Soule, but ease of the Body: And whereas a man might be weary to sit, stand, or kneele, so long; the Church hath so equally tempered these Postures of Divine Service, that it will seeme a curtesie to anyone a froward nature: There is twice kneeling, standing, and sitting, and those woven within one another, so that a man needs not chuse a posture to ease himselfe, if he be pleased to accept one from the Church: The Church hath laboured to gratifie the body with the mind: For besides this humane reason, they carry a heavenly. Every posture of the body is doctrinall to the mind; kneeling, bespeaks humiliation; standing, constancie and profession, as at *Creed*, and *Gospel*; sitting, composed attention. *The foole reacheth with his fingers, saith Salomon*, so the wise man with his body. Every gesture is a Lecture, every limb a line: There is a carriage to be observed in Devotion; S. *Paul* bids us, that *all be done to edification.* Now, no edification to another, without the body; the body is the looking-glasse of the Soule; no man guesses at her apprehensions but by outward demonstrations, an observant carriage in this sense edifies both my owne soule and others. 1 Cor. 14. 5.

Thirdly, and lastly, The method is not barren, it is made up

Of { *Praying.* *Reading.* *Thanks-giving.*

As the body, (by Anatomists) is divided into three Regions, so the body of Devotion:

There is { *Oratorie*, in Letanie, Prayers, and Collects. *Historie*, in Chapters, Epistles, and Gospell. *Praise*, in the Canticles, *Alleluia.*

To bring all to a perfect tryall, and to weigh our opinions in the scales *Conclus.*

kales of the Sanctuary: Is there any thing now within the compaſſe of imagination, that may ſeem to excell this forme of Service? Yes, a ſelfe-conceited Prayer: This is all one to me, as if a man ſhould pull downe the faire ancient Pictures in a roome, to hang up his owne deformitie; to throw downe all the Kings in *Weſtminſter*, and preferre his owne aſhes above their glorious Monuments: Aske but that man himſelfe, if he will undertake the quarrell, every time the Bell rings to Church to conceive a better mold and Copie of Devotion to the people: If he ſaith, yea: take him at his word: Let us heare his new prayer, and let the world be judge betwixt that and ours, If no man will undertake to mend this every day, then I am not ſo ſimple but to keepe the beſt: *Prove all*
a Theſſ. 5. 21. *things, hold faſt that which is good.*

And ſhall this *Liturgie* now be branded by the name of *Poperie*? Hath God ſhut our eyes, and are we in the midſt of *Samaria*, 2. *Kings*. 6. 20. Lord open their eyes that they may ſee: We thank God we are at home, and not miſled into ſtrange opinions. But what doe theſe men deſerve? *Deut*. 22. 19. *That husband that rayſed up an evill report of his wife, was puniſhed by Moſes Law, both with chaſtiſements, and amercements, verſ*. 18. 19. The reaſon is given, verſ. 20. *Becauſe he brought up an ill name upon a Virgin in Iſrael*. If a Child ſhould doe ſo by a Mother, it would be more ungracious; a Husband with more authoritie and credit may call his Wife Whore, then a Child her that bare him: What Children hath our Mother brought forth, that bring up a ſlame, not onely upon *a Virgin in Iſrael*; but which is more, their *Virgin-Mother*? That is not backward to ſhew to all the world the *tokens of her virginitie*, her unſpotted ſervice of God? What puniſhment theſe Children deſerve, I leave to God and to his Magiſtrates. *Numb*. 14. 36. 37. Thoſe men that were ſent to ſearch the Land, promiſed, and brought up an evill report of *Canaan*, dyed of the Plague: The Plague hath hung many yeares within our Citie, and in the Kingdome, and may doe ſtill untill the murmuring be gone: Thoſe that give Gods Church a black marke, no wonder if he gives them a blew marke, and viſits their ſinnes with his Viſitation.

b *Part*. To touch upon the laſt part: Our *Divine Service* is farre more from *Poperie*. *Quæ communio? &c*. The beſt way to prove her In-

Innocence, will be to have recourse to them that ſtaine it; what makes men ſay its pure *Poperie*: to take a compaſſe of their envie and ignorance in this kind; all the preſumptions that breed this, aſperſion are reducible to three heads.

The { Originall of it.
Matter and Worke.
Rites and Ceremonies.

Either becauſe,

1. Its taken out of their *Maſſe*.
2. Some paſſage in it ſhakes hands with *Poperie*.
3. We conſpire in Actions and Rites of *Service* with them.

All that can be imagined againſt it, muſt come within this Circle: Therefore if in none of theſe it be *Poperie*, its not at all. To obſerve my owne method, let us try it in the firſt teſt.

Firſt They ſay, tis taken out of their *Liturgie*, the *Roman* Miſſalls; So theſe men conceive, *that cannot ſee afarre off* as S. *Peter* ſpeaketh: 2. *Epiſt.* 1. 9. μυωπάζοντες, their eyes are meived up within the ſhallow Precincts of time. But grant it be taken thence, if the corruption be excluded, is it ever the worſe to us? If it be taken out of the *Alcaron*, *Synagogue*, *Plato*, *Ariſtotle*, if no Mahumetiſme, Iudaiſme, Ethniciſme, Irreligion, out of the *Maſſe*, If no Superſtition, or Error, your Prayers beas good as God expects, or any man can make, what care I if they were taken out of Hell? I was never taught to ſlight a Jewell, though it came from a dunghill, Gold from a dirtie Mine; but am glad ſtill to ſee a faire Sunne riſe from the black woombe of the morning: *Take away the droſſe from the Silver, and there will come forth a veſſell for the refiner*, ſaith *Solomon*: Take away the Errors from the *Maſſe*, and that which is left is thine and mine. Prov. 25. 4.

But theſe men are much miſtaken by carrying their heads too low, they know not the true Pedigree of our *Common-Prayers*, which is older by many dayes then *Poperie* it ſelfe; and was borne before that Schiſme came in: For this I would have Wiſe men underſtand, we doe not claime any thing in our Church from the

the Church of *Rome*; but above them: We doe not like the *Israelites*, borrow any Jewells of the *Ægyptians*, but like *Laban* to *Jacob*, we search their houses to see what Jewells they have of ours, which were left us by the Primitive Fathers. And dare be bold to say as *Laban*, (with a farre better title) *These Ceremonies be my Ceremonies, these Prayers my Prayers*; as he of his Daughters, &c. For I will never yeeld that we derive from them, that we are the Apes of *Rome*, or consent with them in any thing, but what they reserve from the Primitive Churches; and that belongs to us likewise.

Gen. 31. 43.

To conceive this aright, no man can be ignorant that doth but listen how the world went before us, that we and they, Protestants and Papists, were all one Family of Christ, one true Church heretofore: there were no such names and distinctions heard of, nor Schismes conceived, but lay in one bosome of a Church, and served God with joynt hearts and minds. This Union was from the Apostles times, downewards to the Primitive Fathers. To take all along with us now, doe you think there were not *Liturgies* and Formes of *Service* then? Yes, no phrase more common among the Ancient Writers then to talke and recite their *Liturgies*: S. *James*, *Athanasius*, *Basil*, and *Chrysostomes* Liturgie, &c.

Well then, in those Formes of Prayer which the Fathers used, we were both friends, one Family still. But afterwards the *Israelites* fell out, strove, and would not be parted, both sides hasted from one another.

Mark. 14. 52.

We, (like the Young-man in the Gospel, that night Christ was taken) fled away naked, and left all our Formes and Ceremonies behind us; like *Moses*, quitted the Court of *Ægypt*, and went into the Land of *Midian*; like *Jacob* from *Esaus* fury, fled and dwelt in *Syria*, by reason of the Persecution. All this while the *Liturgies* of the Fathers by them was utterly corrupted, and patched up into a Monster of Superstition: by us they were almost lost, like the *Booke of the Law* in *Hilkiahs* dayes, it was hid in a corner, and all our observances touching Gods Worship, like the *Syrian vessels*, were *cast away for haste*, and feare of Persecution. At last, when Religion and Reformation began to looke our againe, and

Exod. 2. Gen. 28.

2 King. 22. v. 8
2 King. 7. 15.

beare

beare a face, wee began to bethinke our selves where once wee were, and what the Church had when wee were both friends: And that wee challenge now as a Legacie from our forefathers, not an imitation and courtesie from a Brother.

As if a *Jew* should lose his ancient Rites and Precepts of *Moses* (as at this day much is lost in many Synagogues by desolation of that people) yet comming into the Empire of the *Turke*, hee may espie many of his Rites and Legall Ceremonies, though much abused; and thence seeing his privileges, and what once hee had, may purifie and compose to himselfe his forme of worship; yet could not the *Jew* in this case be said to borrow his Religion from the *Turke*, but *Moses*: So wee, by looking on their *Liturgies*, see our way the better by their darkenesse to arrive at last at the primitive formes of Service. So that I may say of our Reformers and composers of this Worke, as *Josephs* Brethren pleaded for their honestie; *Thy servants are no Spyes. Hereby it shall be proved that wee are true men*, by Antiquitie, not Novelrie; not by *Benjamin*, but *Jacob*; *wee have a Father, an old man*; the ancient Fathers of the Church. And when I see our Prayers filled with Scriptures, Saint *Ambrose*, *Athanasius*, *Chrysostome*, the Apostles, and *Nicene* Fathers, I cannot be so dull, but beleeve that it is older then *Poperie*, and lived before that Schisme, the substance and matter, if not the contrivance. Gen. 42. 33.

Many learned men have shewed the antiquitie of our Church Rites and Service; therefore will I say no more here: But onely excuse the ignorant in their conceits, that are apt to foster strange Jealousies of that which is out of their reach, and older then their idle braines. The *Jewes* had a conceit, that *Melchisedech* had no Parents, because they knew them not, in their time: So people beleeve this Booke to be a Bastard, because they were not the Gossips. But the Face bespeakes whose Child it is, and proclaimes it as like the Fathers *Liturgies*, as unlike the formes of *Rome*.

Secondly, there is no point, nor passage in all *Divine Service*, that is *Poperie*, or favours a Tenent of the Church of *Rome*; I prove it by this Argument: That forme which is taken out of Scripture almost to a syllable, is not *Poperie*; for if the Scripture

cannot

cannot defend it from *Poperie*, I have no more to say. But our forme is so: *Ergo*, the *Minor* is true, as I have proved by an *Induction* of every part: The *Conclusion* followes, that it is no *Poperie* at all. And though all Heretikes make Scripture their *Asylum*, and shrowd their Lyes under the wings of Truth; yet there is difference still betwixt Scripture speaking, and Scripture made to speake. Wee doe not goe about to force a Text to countenance our forme by corrupting the Originals and Translations; but the Bible freely and naturally offers it selfe to defend us in our *Liturgie*.

I know there have beene many Objections and Exceptions rayſed, to make a piece of *Poperie* appeare out of *Baptisme*, *Burial*, *Letanie*, &c. But they have found a Grave by abler Champions then I: if any chance to stirre hereafter, I doubt not but there will be a * *Mahanaim*, *An Host of God to meet them.*

Gen. 32. 2.

Thirdly, there seemes to be too much affinitie betwixt their forme and ours; in Actions, Devotion, Rites, Ceremonies, Vessels, Orders, Crossing, Kneeling, Surplis, Table, Font, Bishops, &c. wee dwell too neare them; they looke too like us, or wee like them. These men are sickly peevish in my conceit, that would rather have a face like an Asse, or no body, then an enemie, one whom they love not. But I will not quarrell about the complexions: Wherein soever our *Services* conspire, Rites, Actions, Ceremonies, Vessels, Orders, &c. They are Ancient, Innocent, Indifferent: Which is enough to quit us in the Judgement of all Reformed Divines that write upon Ceremonies of the Church.

First, They are Ancient, *Jer. 6. 16.* we doe not goe a begging for them. *England* is called the Ape of Nations for the fashions of the body; but for those of Religion, I beleeve she is her selfe, and waits on none but God and Reason.

Secondly, They are Innocent, if a man (in the Law of God) had taken a woman Captive of the Gentiles Nation, in the Warres of *Israel*, yet he might shave her head and pare her nayles, bring her home, and take her to Wife: And those Vessels that were defiled, washing brought many into the Sanctuarie. So wee have washed

Deut. 21. v. 12.

washed our Churches, and Vessels left us, we have pared their nayles, their Idolatrie, and Superstition, and they are cleane to us.

Thirdly, They are Indifferent, and so Authoritie hath power to command them, to Kneele, Sit, or Stand: The Church of her selfe hath liberty to enjoyne the practise and see it done; to Repeat, Answer, Sing; and if the Papists doe the same, what is that to us? shall we be opposite to Reason and duty, that we may be unlike them?

Besides the Rites and Orders of *Divine Service* (I speake of Sparing, Seemely, Regular, not Superstitious.) They have three Advancements in my breast.

They are the { Peace / Grace / Obedience } of a People.

First, They are the peace of a Church, which lyes in Uniformitie. For as the Doctrine is the Truth, so the Discipline is the Peace; wherein shall we and our posteritie in the Church agree? but in that mold of Regularity we cast our selves: Therefore let there be Peace and Truth in my dayes, good Doctrine, and good Discipline.

Secondly, They are the outward grace and civilitie of a Congregation: they frame a carriage at *Divine Service*, which wee owe to God and to his house. Love doth not behave it selfe unseemely saith S. *Paul*, but observeth a comelinesse and *Decorum* in Religion. Now nothing doth more civilize the rude-vulgar in Devotion, then this Regulated observance in the house of God, it bindeth them to their good behaviour. 1 Cor. 13.

Thirdly, It is the obedience which we owe to humane ordinances, 1 *Pet.* 2, 13. All Churches have lesse or more Injunctions and are obeyed: these are ours, God speed obedience to them, Let this be the staine of *England*, no Reformed Church disobeyeth her Ceremonies but ours; although they are often opposite, yet Uniforme at home: Walking, Standing, Sitting, Kneeling at the

Sacrament, all cannot be best, yet is all of them best at home; is is strange ours should be worst still, here is the Reason, wee are worst obeyers. And to answer an Objection before wee part, which undermines them all, they are obtruded on the Church as necessary, imposed on the Consciences of the people to observe.

Ob.

Sol. I answer, no otherwise then S. *Paul* chargeth obedience to the Magistrates for Conscience sake, *Rom.* 13. 5.

Ceremonies are all { Indifferent in their nature. / Necessarie in their practise.

Else as good have none at all, as every man have the authoritie to neglect them.

They are { Indifferent, *Speculativè*, in the proposition. / Necessarie, *Practicè*, in the use and observance.

Indifferent *in se*, but *ratione pacis, obedientiæ uniformitatis* to be practised, they might be left undone, if Authority had not set a *Fiat*. Now Conscience bespeakes a necessity of practise and observance; though opinion proclaimes them indifferent.

My Conclusion is an *Apostrophe* to God and man: First, *Arise O God, maintaine thine owne cause, &c.* Psal. 74. 2 last vers. *lift up thy feet, &c.* ver. 3. *Doe good in thy good pleasure unto Zion, Psal.* 51. 18.

Secondly, Returne, returne, *O Shulamite, &c. Cant.* 6. 13. *How long yee simple ones will ye love simplicitie? Prov.* 1. 22. 23. Take heed of resigning Devotion, wholly to the humour and pleasure of one man, for feare it be Desolate, or Ridiculous, Weake, or Wilfull; for feare you be guided at last, and fed with simplicitie, or singularitie; a Foole or a crack'd-pharise be the bane of the Church. Take heed of taking away the *daily Sacrifice*, for feare the *Abomination that maketh desolate* stand in the roome. Doe not labour to sweepe the Church cleane of Publique Formes, for feare of bringing in seven worse Spirits of an evill Spirit con-

Dan. 9.

contriving; *Be not ouer-much of wiſe*, wiſer then God that made the Church a Houſe of Common-Prayer, and Chriſt that gave it this Forme; *After this maner therefore prayye: Our Father.* Eccle. 7. 16.

Δόξα Θεῷ.

READER, *I intend onely to Vindicate my Doctrine, my Copies in the Sudie, and delrveries in the Congregation; other Articles of malignitie and offenſive language I neglect and leave to the credit of my Accuſers; whoſe perſons are ſo ill-qualified, their Reputations ſo low and tainted, that I am ſure it will be more diſgrace for any man to beleeve them, then for me to be accuſed by them.*

FINIS.

35

THE LOYALL CONVERT.

VIRG.

Improbus hæc tam culta novalia miles habebit?
Barbarus has segites?

Dr. H. Hammond

HOM.

οὐκ ἀγαθὸν πολυκοιρανίη, εἷς κοίρανος ἔστω,
εἷς βασιλεύς.

April 9th
OXFORD,
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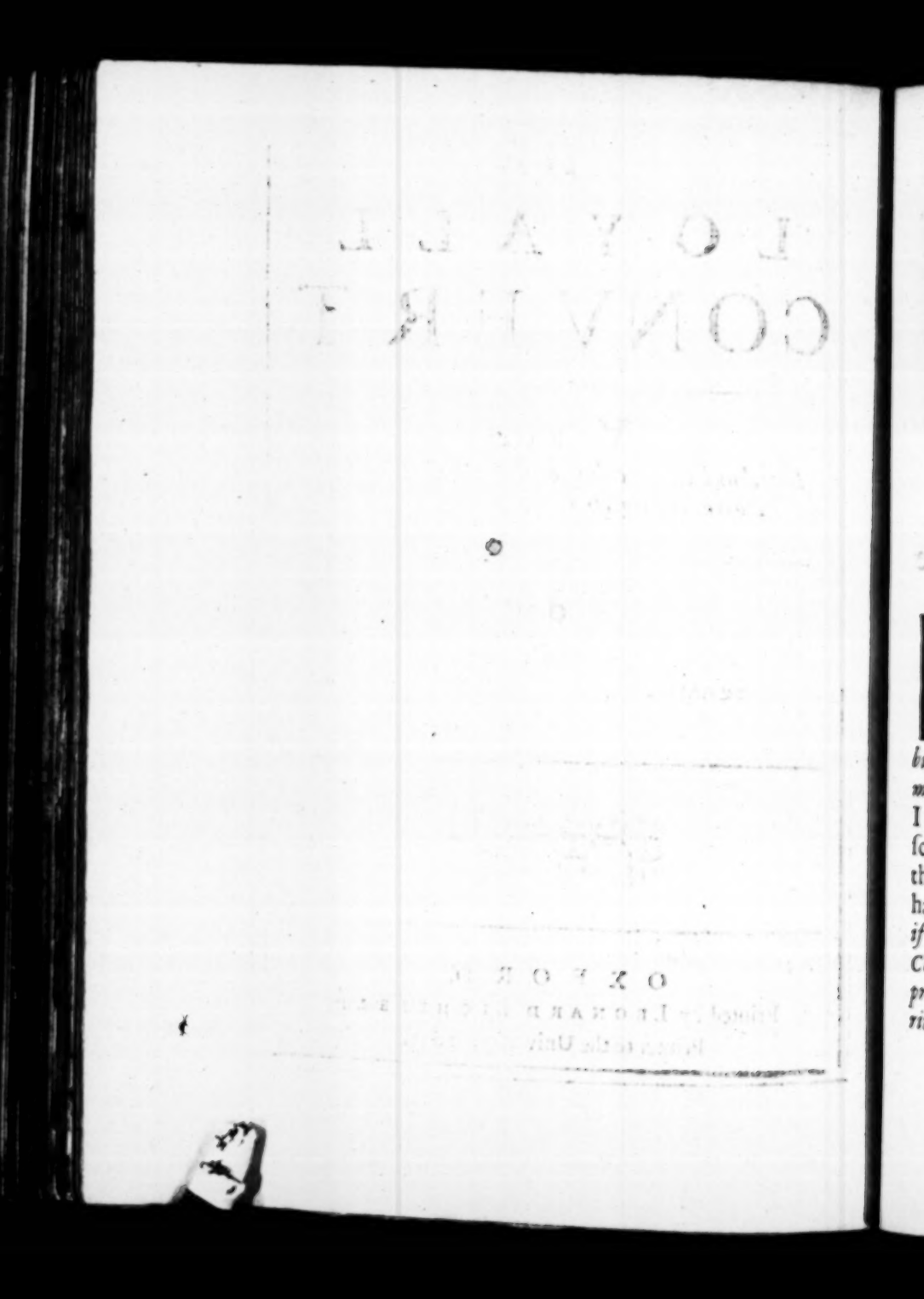

To the honeſt hearted Reader.

READER,

I Here proteſt before the Searcher of all hearts, that I have no End, either of Faction, or Relation in this enſuing Treatiſe. I am no Papiſt, no Sectarie, but a true Lover of Reformation and Peace: My Pen declines all bitterneſſe of Spirit; all deceitfulneſſe of heart; and, I may ſafely, in this particular, with Saint PAUL, ſay, I ſpeak the truth in Chriſt and lye not, my Conſcience bearing me witneſſe in the holy Ghoſt, that I neither walk nor write in craftineſſe, nor handle the holy Scriptures deceitfully: *Therefore if thy Cauſe be Jeſus Chriſt, in the name of Jeſus Chriſt, I adjure thee to lay aſide all wilfull ignorance, all prejudice, all private Reſpects and Intereſts, and all uncharitable cenſures: Deale faithfully with thy Soul, and ſuffer whole-*

wholeſome admonitions: Search the ſeverall Scriptures herein contayned, and where they open a Gate, climbe not thou over a Stile: Conſult with Reaſon, herein exercis'd, and where it findes a mouth, find thou an eare: And let Truth proſper, though thou periſh; and let God be glorified, although in thy Confuſion.

The

THE LOYALL CONVERT.

THe Kingdome of *England*, that hath for many Ages continued the happieſt *Nation* on the habitable earth, enjoying the higheſt bleſſings that heaven can give, or earth receive; the fruition of the *Goſpel*, which ſetled a firme Peace; which *Peace* occaſion'd a full *Plenty*, under the gracious Government of wiſe and famous *Princes*, over a thriving and well-contented *People*, Inſomuch that ſhe became the Earths *Paradiſe*, and the Worlds *Wonder*, is now the Nurſery of all *Sects*; her *Peace* is violated; her *Plenty* waſting; her *Government* diſtempered, her *People* diſcontented, and unnaturally embroyld in her owne *Blood*, not knowing the way, nor affecting the meanes to *Peace*, Inſomuch that ſhe is now become the *Byword* of the Earth, and the *ſcorne* of Nations.

The *Cauſe* and Ground of theſe our Nationall Combuſtions, are theſe our nationall *Tranſgreſſions*, which unnaturally ſprung from the neglect of that *Truth* we once had, and from the abuſe of that *Peace* we now want: Which, taking occaſion of ſome differences betwixt His *Majeſtie* and His two Houſes of *Parliament*, hath divided our *Kingdome* within it ſelfe, which had ſo divided it ſelfe from that *God*, who bleſt it with ſo firme a *Truth*, ſo ſetled a *Peace*, and ſo ſweet an *Vnity*.

As that ſinne brought this *diviſion*, ſo this diviſion (ſharpened with mutuall Jealouſies) brought in the *Sword*.

When the *Lyon* roares, who trembles not? And when *Iudgements* thunder, who is not troubled?

Among the reſt, I (who brought ſome Faggots to this *Combuſtion*) ſtood aſtoniſht, and amazed; to whom the *miſchiefe* was farre more manifeſt then the *Remedy*: At laſt, I laid my hand upon my heart, and concluded, *It was the hand of God*; Where being plundered in my underſtanding, I began to make a ſcrutiny, where the firſt *Breach* was made, that let in all theſe *Miſeries*.

I found the whole Kingdome now contracted into a *Parliament*, which conſiſted of three Eſtates; A *King*, a houſe of *Peeres*, and a houſe of *Commons*; by the *Wiſdome* and *Vnity* whereof, all things conduceable to the *Weale-publique*, were to be adviſed upon, preſented, and eſtabliſhed.

I found this *Vnity* diſ-joynted, and growne to variance even to *Blood*: The *King*, and his *Adherents* on the one party; and his two *Houſes* and their *Adherents* on the other.

The *pretence* of this diviſion, was the true *Proteſtant Religion*, which both proteſted to maintaine; the *liberty of the Subject*, which both proteſted to preſerve; the *priviledges of Parliament*, which both promiſe to protect; Yet, nevertheleſſe, the *firſt* never more profaned; the *ſecond* never more interrupted; the *third* never more violated.

Standing amazed at this *Riddle*, I turned mine eyes upon his *Majeſty*; and there, I viewed the *Lords Annointed*, ſworne to maintaine the eſtabliſhed *Laws* of this *Kingdome*: I turned mine eyes upon the two *Houſes*; and, in them, I beheld the *Intereſt* of my Countrey, ſworne to obey his *Majeſty* as their ſupreme *Governour*.

I heard a *Remonſtrance* cryed from the two *Houſes*: I read it; I approved it; I enclined unto it: A *Declaration* from his *Majeſty*; I read it; I applauded it; I adhered to the juſtneſſe of it: The Parliaments *Anſwer*; I turned to the *Parliament*; His Majeſties *Reply*; I returned to his *Majeſty*.

Thus toſt and turned as a *Weather-cock* to my own weakneſſe,

I reſolved it impoſſible to ſerve two *Maſters*.

I fled to *Reaſon*; Reaſon could not ſatisfie me: I fled to *Policy*; Policy could not reſolve me: At length, finding no *Counſellour*, but that which firſt I ſhould have ſought; I hyed me to the *Book of God*, as the *Great Oracle*, and uſhering my Inqueſt with *Prayer* and *Humiliation*, I opened the ſacred leaves, which (not by chance) preſented to my firſt eye, the 20. of the *Proverbs*, v. 2. *The feare of a King is as the roaring of a Lyon, and whoſo provoketh him to Anger, ſinneth againſt his owne ſoule.*

Now I began to ſearch, and found as many places to that purpoſe, as would ſwell this Sheete into a *Volume*; ſo that in a very ſhort ſpace, I was ſo furniſhed, with ſuch ſtrict *Precepts*, backt with ſuch ſtrong *Examples*, that my *Iudgement* was enlightned, and my wavering *Conſcience* ſo throughly convinced, that by the Grace of that *Power* which directed me, neither *Feare*, nor any *By-reſpects* ſhall ever hereafter remove me, unleſſe ſome *clearer* light direct me.

But, above all the Reſt, a *Precept* and an *Example* out of the Old *Teſtament* (ſtrongly confirmed by a *Precept* and an *Example* out of the *New*) ſetled my opinion, and eſtabliſhed my *Reſolution*.

The firſt *Precept* out of the Old, *Ieremy* 27. v. 6. Where it pleaſed *God* to owne *Nebuchadnezzar* his ſervant, (although a knowne *Pagan*, a profeſt *Idolater*, and a fierce *Perſecutor* of all Gods children) concerning whom, he ſaith, v. 8. *They that ſerve not the King of Babylon, and that will not put their necks under his Yoake, I will puniſh them with the Sword, Famine, and the Peſtilence, till I have conſumed them.* v. 9. *Therefore hearken not to your Diviners, and Prophets, that ſay unto you, You ſhall not ſerve the King of Babylon, for they prophecy a lye unto you.* v. 10. *But the nations that ſhall ſerve the King of Babylon, and bring their necks under his Yoake, thoſe will I let remaine in their owne land, (ſaith the Lord) and they ſhall till it, and dwell therein.* *Pre.* 1.

Can there be a ſtricter *Precept*? or could there be a more impious *Prince*? And yet, this *Precept*, and yet, this *Prince* muſt be obeyed: nay, *ſub pœna* too; Upon the paine of *Gods* high wrath, fully expreſt in *Famine, Sword*, and *Peſtilence*, not onely

upon the *People*, but upon the *Prieſts* alſo, that ſhall perſwade them unto *diſobedience*.

Per.2. The ſecond *Precept* is enjoyned us out of the *New Teſtament*, Rom.13.1. *Let every ſoule be ſubject to the higher Powers, for there is no Power but of God; The Powers that be, are ordained of God: Whoſoever therefore reſiſteth the Power, reſiſteth the Ordinance of God, and they that reſiſt, ſhall receive to themſelves damnation.* This *Power* (this *King*) to whom S.*Paul* commandeth this ſubjection, was *Nero*, the bloody perſecutor of all that honoured the bleſſed Name of *Ieſus Chriſt*.

Gods *Command* ſhould be a ſufficient Argument, Αὐτὸς ἐφὴ is enough: But when he adds a *Reaſon* too, he anſwers all *Objections*: But when he threatens a *puniſhment*, (no leſſe then *damnation*) upon the reſiſtance thereof, he hath uſed all meanes to perſwade a *neceſſity* of obedience.

Let every ſoule be ſubject.)

Not equall, much leſſe ſuperiour. And what is taking up of *Armes*, but an implyed ſuppoſition of at leaſt *equality*? What are the hopes of Conqueſt, but an Ambition of *Superiority*? What is condemning, judging, or depoſing, but *Supremacy*? For it is againſt the *nature* of an Inferiour to condemne, judge, or depoſe a Superiour.

And, leſt the Rebellious ſhould confine his obedience to a *good Prince*, the next words reply,

For there is no power but of God.)

Power in it *ſelfe*, is neither good nor evill, but as it is *in ſubjecto*, the *perſon*; If an *evill* King, an evill Power; If a *good* King, a good Power: God ſends the one in *mercy*, and we muſt be ſubject; the other in *judgement*, and we muſt be ſubject: In things lawfull, *actively*; in things unlawfull, *paſſively*: If a good King, he muſt have our *praiſe*, and our *plyance*; If an evill King, he muſt have our *Prayers*, and our *Patience*.

He that reſiſts the Power (whether good or evill, for all power is of God) *reſiſts an Ordinance of God*, (Ordinances of men are not reſiſted without ruine) *and whoſoever reſiſteth ſhall receive*, but what? κῖμα ἑαυτοῖς, *damnation to themſelves*.

Now, compare this place with that 1 *Cor.*11.29. *He that ſhall*

ſhall eate this Bread, and drink this Cup of the Lord unworthily, eateth and drinketh, What? κρῖμα ἑαυτῷ, *damnation* to himſelf.

If then there be proportion betwixt the *Sin* and the *Puniſhment*, you may hereby gather the heynouſnes of *diſobedience*; the puniſhment whereof is the very ſame with his that is guilty of the *Body* and *Blood* of our *Lord*; to the one, *for not diſcerning the Lords Body*; to the other, *for not diſcerning the Lords Anointed.*

The Lords *Anointed?* And who is he? None but the *Regenerate*: Chriſt is not *Chriſt* to any, to whom Jeſus is not *Ieſus*. *Ob.*

Gods Word anſwers your ſilly Objection, not I: Was not *Saul* Gods *Anointed?* Was not *Cyrus* Gods *Anointed*, and many more whom God acknowledges ſo, and yet wicked Kings? *Anſ.* 1 Sam. 16. 9.

Cyrus is mine Anoynted, yet he hath not known me.

The firſt *Example* for our Obedience the Old Teſtament propoſes to our imitation, *Dan.* 3. 16. *Nebuchadnezzar* the King of Babylon ſets up a *golden Image*: *Shadrech*, *Meſhach*, and *Abednego* were commanded to fall down and worſhip it. *Examp.* 1.

The King, a known *Pagan*, commands a groſſe *Idolatry*; Did theſe men conſpire? Or (being Rulers of the Province of *Babel*) did they invite the Jews into a *Rebellion?* Did theſe (to ſtrengthen their owne *Faction*) blaſt their Soveraignes Name with *Tyrannie* and *Paganiſme?* Did they endeavour by Scandals, and impious Aſperſions, to render him *odious* to his people? Did they encourage their Provinces to take up *Armes* for the defence of their *Liberties* or *Religion?* Did they ſeize upon, or ſtop his *Revenues?* or annihilate his *Power?* Did they eſtrange themſelves from his *Preſence?* Murther his *Meſſengers?* Or would they have ſlighted his gracious *Offers?* No, being called by their *Prince*, they came, and being commanded to give *actuall* obedience to his *unlawfull* Commands, obſerve the *modeſty* of their firſt anſwer, *We are not carefull to anſwer thee in this matter*, Dan. 3. 16. and being urged, mark their pious *reſolution* in the ſecond, *Be it knowne, O King, we will not ſerve thy gods, nor worſhip the* Dan 3. 18. *golden image thou haſt ſet up.*

The King threatens the *Fornace*; They yeeld their *Bodies* to the Fornace, and ſay, *God whom we ſerve will deliver us out of thy* Dan. 3. 17. *hands*, and not, He will deliver *Thee into our hands*. They expect

deliverance rather in their *passive Obedience*, then in their *actuall Resistance.*

Ob. But they were *few* in number, and their Forces not considerable.

Answ. Admit that, which all *Histories* deny. Was not God as able to subdue *Him* with so *few*, as to deliver them from so *many?* Had their *weaknesse* lesse Reason (for the Cause of Gods *apparent* dishonour) to expect a *miraculous* assistance in those dayes of frequent Miracles, then we, after so long a *cessation* of Miracles? Gods glory will not be vindicated by *unlawfull* meanes, or *unwarrantable proceedings.*

Ob. I, but we take up *Armes*, not against the *King*, but against his *evill Counsellors.*

Answ. Adherents ye meane. A rare distinction! And, tell mee; whose *power* hath his Adherents? The Kings. By which, appeares, ye take up Armes against the *Kings Power*; *He that resisteth the power* (it is not said the *Prince*) *shall receive damnation.* Eccl. 8. Againe, *Where the word of a King is, there is power:* God joyned the *King* and his *Power*, and who dare separate them? They that take up Arms against the *Parliaments power* (you say) take up Arms against the *Parliament*; Doe not they then that take up Arms against the Kings *power*, by the same Reason, take up Armes against the *King?* Now, look back upon your intricate distinction, and blush.

Ob. But, if the King betray the *Trust* reposed in him by his Subjects, they may suspend their obedience, and resist him.

Answ. Kings are Gods *Vicegerents*, and cannot be compelled to give an accompt to any, but to *God.* *Against thee, against thee onely have I sinned:* Psal. 51. 4. That is, to thee, to thee onely must I give an accompt. Though I have sinned against *Vriah*, by my *Act*; and against my people, by my *Example*, yet against *Thee* have I onely sinned. You cannot deprive, or limit them, in what you never gave them. God gave them their *Power*, and who art thou that darest resist it? *By me Kings raigne.* Prov. 8. 15.

Ob. But, his *Crowne* was set upon his Head by his Subjects, upon *such* and *such conditions.*

Answ. Why was the penalty, upon the faile, not expressed then?

Coro-

Coronation is but a humane *Ceremony*. And was he not *Proclaimed* before he was crowned? Proclaimed? but what? A *King*: And did not you at the ſame inſtant, by relative conſequence, proclaime your ſelves *Subjects?* And ſhall Subjects condition with their King, or will Kings bind themſelves to their Subjects, upon the forfeiture of their power, after they have received their Regall *Authority?*

* But, the King hath, by *Writ*, given his power to his *Parliament*, and therefore what they doe, they doe by *virtue* of his *Power*. *Ob.*

The King, by his *Writ*, gives not *away* his power, but *communicates it*. By the *virtue* of which Writ, they are called *Ad tractandum & conſulendum de arduis Regni*, To treat and adviſe concerning the difficulties of the Kingdome: Here is all the power the *Writ* gives them, and where they exceed, they uſurp the *Kings* power, being both againſt the Law of *God*, and the conſtitutions of the *Kingdome*. *An.*

Well, but in caſe of neceſſity, when *Religion* and *Liberty* lies at the ſtake, the *Conſtitutions* of the Kingdome (for the preſervation of the Kingdome) may ſuffer a *Diſpenſation*. *Ob.*

\- Admit that: But what neceſſity may diſpence with the violation of the *Law* of God? the deviation wherefrom, is evill, and *Thou ſhalt doe no evill that good may come thereon*. *An.*

But, we take not Armes againſt the King, but onely to bring *Delinquents* to condigne puniſhment. *Ob.*

And, who are they? even thoſe that take up *Armes* for the King; which, an unrepealed ſtatute, 11. *Hen.* 7. acquites. But, admit *Statutes* may be broken, and you ſeek to puniſh them; Who gave you the power ſo to do? The *Law*: And what Law denyes the King power to *pardon* Delinquents? God, that hath put *power* into the hand of Majeſty, hath likewiſe planted *Mercy* in the heart of Soveraignty: And, will ye take away both his *birth-right* and his *Bleſſing* alſo? Take heed, you do not ſlight that, which one day may prove your *Sanctuary*. *An.*

But, the King, being a *Mixt* Monarch, is bound to his own *Lawes*. *Ob.*

There be two ſorts of Lawes, *Directive*, and *Coercive*; As to the *An.*

the first, he is only bound to make his *accompt* to God; so, to the second, he is only liable to the hand of *God*; *Who shall say unto him, What doest thou?*

Eccl. 8. 4.

Ob. But, Kings, now a dayes, have not so *absolute* a power, as the Kings mentioned in the Scripture.

Anſ. Who limited it? God, or Man? Man could not limit the *Power* he never gave: If God; shew me were? till then, this objection is frivolous.

Ob. But, when Kings, and their assistatns make an *offensive*, and a destructive warre against their *Parliaments*, may they not then take up *defensive* Armes?

Anſ. It is no offensive Warre for a King to endeavour the *Recovery* of his surrepted right; however, are not the members of a Parliament *Subjects*, to their Soveraigne? If not, what are they? If

Hester 8. Subjects, ought they not to be subject? Gods people, the *Iewes*, that were to be destroyed by the Kings Command, neither did, nor durst make a defensive Warre against his abused power, untill they first obtained the Kings *Consent*.

But, admit it lawfull, (though neither granted, nor warranted) that subjects may upon such tearmes make a defensive war, does it not quite crosse the nature of a defensive warre, to *assayle*, *pursue*, and *dispossesse*?

When you shot 5. peeces of *Ordnance*, before one was returnd at *Edge-hill*, was that defensive? When you beseiged *Redding*, which you after slighted, was that defensive? When ye affronted *Basing-house*, was that defensive?

The warrantable weapons against an angry King, are, *Exhortation*, *Dissuasion*, *wise reproof* (by such are neareſt to him) *Petition*, *Prayer*, and *Flight*: All other weapons will at last wound

Examp. 2. them that use them.

The second *Example*, was left us out of the *New Testament*, by Him that is the true president of all holy obedience, Our *blessed Saviour*;

1 Pet. 2. whose Humility, and sufferance, was set before us as a *Copy* for all Generations to practice by.

The *temporall* kingdom of the Iewes, successively usurpt by those two heathen Princes, *Augustus* and *Tiberius*, two Contemporaryes, was his *naturall* Birth-right, descended from his Tipe, and

and Auncestor King *David*. Had not he as great an *Interest* in that Crowne, as we have in this Common-wealth? Was not *He* as tender eyed towards his own *naturall* people, as we, to one another?

Was not the Truth as deare to Him, (who was the very *Truth*) and the way to it, as direct to Him, (that was the onely *Way*) as to us?

Was not *He* the great *Reformer*?

Had the *Sword* been a necessary stickler in Reformation, how happened it that he mistooke his *weapon* so? In stead of a Trumpet, he lifted up his *Voice*.

Was *Plots*, *Policies*, *Propositions*, *Profanations*, *Plundrings*, Military *Preparations*, his way to Reformation? Were they not his own words, *He that taketh up the sword, shall perish by the sword*? Nor, was it want of *strength*, that he reformed not in a Martiall way: *Could not he command more then twelve legions of Angels*? Mat. 26. 52.

Or had he pleased to use the Arme of *flesh*, could not He, that raised the *dead*, raise a considerable *Army*? Sure, S^r. *Iohn* the *Baptist* would have ventured his head upon a fairer *Quarrell*, and S. *Peter* drawn his sword to a bloodier *end*; No question, but S. *Paul*, the twelve *Apostles*, and *Disciples* would have proved as tough *Colonells*, as your associated *Essex* priests did *Captaines*; and doubtles S. *Peter*, who converted 3000. in *one* day, would have raised a strong Army in *six*.

Our blessed *Saviour* well knew, that *Cæsar* came not thither without divine *permission*; In respect whereof, He became obedient to the very *shadow* of a King; and whom he actively resisted not, he passively obeyed.

I, but there was a *necessity* of his obedience, and subjection, to make him *capable* of a shamefull death. *Ob.*

No, his obedience, as well as death, was *voluntarie*; which makes you guilty of a *shamefull* argument. *An.*

But, He was a *single person*; We, a *representative body*: what is unexpedient in the one, is lawfull in the other. *Ob.*

Worse and worse! If our blessed Saviour be not *Representative*, Tell me, whereof art thou a *Member*? woe be to that Body *An.*

politick, which endeavours not to be conformed, according to the Head *Myſticall*.

He preacht *Peace*; Your Martiall Miniſters (by what authoty they beſt know) proclaime *Warre*; He, *Obedience*; They, *Sedition*; He, *Truth*; They, *Lyes*; He, *Order*; They, *Confuſion*; He, *Bleſſednes* to the Peace makers; They, courage to the *Perſecutors*; He, *Bleſſednes* to the perſecuted; They brand them with *Malignity* that call them bleſſed.

God was not heard in the *whirlewind*, but in the *ſtill voice*.

But, his thoughts, are not as our thoughts, neither are our ways like his wayes.

But, whence proceeds all this? even from a *viperous* Generation (which hath long neſted in this unhappy *Iſland*) and thoſe encreaſed Multitudes of *ſimple ſoules*, ſeduced by their *ſeeming* ſanctity, who taking advantage of our late too great *abuſe* of Ceremonies, are turnd deſperate enemies to all *Order*, and *Diſcipline*, being out of charity with the very *Lords Prayer*, becauſe it comes within the Popiſh *Lyturgie*.

How many of theſe, have lately chalenged the name of *ſanctified* Veſſells, for conteyning the poyſon of unnaturall *Sedition*! How many of theſe, have uſurpt the ſtile of *well affected*, for diſſaffecting *Peace*! How many of theſe, have counterfeited the honour of good *Patriots*, for largely contributing towards the *Ruines* of their Country! How many does this *Armie* conſiſt of! How, for their ſakes is *Blaſphemy* connived at! *Sacriledge* permitted! How for their encouragement are *Lyes* and braſſe-browd *Impudencies* invented, nay publiſht (nay publiſhed in their very *Pulpits*) and tolerated (if not commanded) even by *them*, who (perchance, were this quarrell ended) would throw the firſt *ſtone* at them! How many of our Learned, Religious and Orthodox *Divines* (who by their able *Tongues*, and *Pens*, have defended and maintained the true ancient and Catholique *Faith*, and vindicated the *Reformed* Religion from the aſperſions of her potent Adverſaries) are now plundred in their *Goods*, ſequeſterd in their *Livings*, impriſond in their *perſons*, (if not forced in their *Conſciences*) whileſt their wives, and poor children, begging their Bread, are left to the mercy of theſe *unmer-*

merciſull times; even for the encouragement of them, whoſe *pedantick* learning durſt never ſhew her ridiculous face before an eaſie *Schoole-man*, whoſe livelyhoods they unworthily uſurp, not diſpenſing the *bread of life*, but the *darnell* of giddy-headed *fancie* and *ſedition*, abhorring the way to peace, and maligning thoſe that enſue it.

Ob. I, but we deſire Peace, ſo we may have *Truth* too.

Anſ. What meane ye by having Truth? The preſervation of the *old* Truth, or the Inſtitution of a *New?*

If ye feare the *alteration* of the Old, (having your Soveraignes *Oath*, which you dare not believe) what other Aſſurance can you have?

The Blood you ſhed, is *certaine*; The change you feare, is *uncertaine*: It is no wiſdome to apply a *deſperate* Remedy to a *ſuſpected* diſeaſe.

If the enjoyment of Peace depends upon a full *Aſſurance* of Truth, our diſcords may beare an everlaſting date: God hath threatned to remove his *Candleſtick*, and our wickedneſſe juſtly feares it; And ſo long as we feare it, ſhall we abjure *Peace*, the bleſſed *meanes* to prevent it? He that ſeekes to *ſettle* Truth by the ſword, *diſtracts* it.

Or, is it a Truth ye *want?* If ſo, Is it of *Doctrine*, or of *Diſcipline?* If of doctrine, *Actum eſt de noſtra Religione*, Farewell our Religion. Or, is it of *Diſcipline?* Diſcipline is but a *Ceremony*. And did the Lord of the *Sabboth* diſpence with a *morall* Law, for the preſervation of an *Oxes* life, or an *Aſſes*, and ſhall we, to alter ſome few indifferent *Ceremonies* (allowed by the Parliaments of three *pious* and *wiſe* Princes, and the practiſe of many holy *Martyres*, who ſealed the true Proteſtant Religion with their *blood*) cry downe *peace*, and ſhed the blood of many thouſand *Chriſtians?*

Our *ſeduced* Proteſtants, will have no *ſet Formes* of Prayer, but what proceeds immediatly from their owne *Fancies*. This is their Truth.

Our *Semi-ſeparatiſts*, will heare our Sermons, (if they like the Teacher) but no *Divine ſervice*. This is their Truth.

Our *Separatiſts*, will not *communicate* in our Churches, nor

joyne in our Congregations. That is their Truth.

Our *Anabaptiſts*, will not baptize, till yeares of diſcretion, and *re-baptize*. That is their Truth.

Our *Antinomians*, will have no *Repentance*. This is their Truth.

Our *Independants*, will have an univerſall *Parity*; This their Truth.

Good God, when ſhall we have *Peace*, if not, till all theſe *Truths* meete!

Ob. Mat 10.34. But, *Chriſt* ſayes, *I come not to bring* Peace, *but the Sword*; therefore, for the propagation of *Peace*, it is lawfull to uſe the *Sword*.

An. 1 Cor. 1.23. Mat 26.31. Rom. 7.7. So, He is termed a *ſtumbling Block*, and does that warrant us to *ſtumble?* So, He ſayes, *All you ſhall be offended becauſe of me*; and does this patronize our Offences? The Law is good, and juſt: Becauſe, *then we had not knowne ſin but by the Law*, is it therefore lawfull for us to *ſin?* God forbid.

Our Saviour brings the *Sword* among us, as *wholeſome meate* brings ſickneſſe to a *weakly ſick* ſtomack, or phyſick to a body abounding with *Humours*; not intentionally, but occaſionally.

Thus, by your erronious and weake miſtakes, you make the *Prince of Peace*, the Patron of your unnaturall Warre; and the God of *Truth*, the preſident of your unexamined *errors*.

But, Almighty God, the *Champion* of his owne Truth, and maintainer of his owne *Cauſe*, hath (to more then common admiration) appeared in this great *enterprize*.

He that delivered Iſraels *handfull* from the hand of *Pharaohs Hoſt*, hath ſhewed himſelfe in the (almoſt incredible) proceedings of this heaven-diſpleaſing *Warre*; the brief relation whereof, may move thoſe hearts, that are not feared, or ſtone, to melt into a thankfull Acknowledgement of his *Power*, and remaine as Monuments of his *Mercie*, that children (yet unborne) may ſay hereafter, *God was here*: viz.

The two *Houſes* of Parliament made firſt a generall ſeizure of all the *Armes*, *Ammunition*, *Caſtles*, *Forts*, *Magazines*, and *Ships*, (being the whole viſible ſtrength of this unhappy Kingdome) to whom (having now ſetled the *Militia*, both by Sea and Land, in their owne hands) tides of Propoſition *gold* came in,

in, upon the *Publique Faith*; *Monie* (like blood from the Liver, conveighed through all the veines) iſſued, to make a large ſupply, and where it ſtopt awhile, mountains of maſſie *Plate*, from the vaſt *Goblet* to the ſlender *Thimble*, this *Faith* removed into their ſafe poſſeſſion: And when the great *Milch Cowe* began to ſlake, they preſt her Nipples, and by hard ſtreyning *renewd* the ſtream. As Phyſitians evacuate the Body, ſometimes by *Vomit*, ſometimes by *Purge*, ſometimes by *Phlebotomie*, ſometimes by *ſweating*, ſometimes by *fluxing*, ſometimes *diuretically*, yet purge but the ſame *peccant humour*; So did they, firſt by *Propoſition*, then by way of *Contribution*, now by way of *Loane*, then by way of *Subſidie*, (no leſſe then 50. at one time) here by way of *Aſſeſſement*, there by way of *Twentieth part*, then by way of *Exciſe*, one while by way of *Sequeſtration*, then by way of *Plunder*, but ſtill, the iſſue, MONY: And, to work the better upon the Affections of the Multitude, all this for the behoofe of *King, and Parliament*, for the pretended defence of (God knowes what) *Religion*; Inſomuch, that Men came in like *Swarmes* to the next Tree, or rather like treacherous *Decoyes*, with their innocent Multitude, into the *Net*, and *Horſes* without Number.

Thus were they ſupplyed with all neceſſaries, which the *Arm of fleſh* could provide for the waging of an *inconquerable* warre, whereon, the Mony already expended, makes no leſſe figures then 17. *Millions* Sterl. beſides the Revenues of the *King*, *Queen*, *Prince*, *Duke* of *Yorke*, and the *whole Eſtates* of all ſuch that take up Armes againſt them, beſides free *Quarter*, and Souldiers yet unpayd. His Majeſty, on the other ſide, driven away with a *few* Attendants, not having among them ſo many *Swords* and *piſtols*, as theſe had *Cannons*, wanting both *Money*, *Horſes*, and *Ammunition*, onely what he received from the piety of ſome *beleeving* Subjects, (whoſe eares were Pamphlet-proofe againſt all defamations, and ſcandals caſt upon ſacred Majeſty) finding ſlender Proviſion in his *own* Dominions; and that ſtopt or ſeized, which came from *forreigne* parts; No *Shipping*, but what he purchaſt, with the precious and extreame hazard of his *few* (but valiant) Subjects; No Armes, but what he gained by the couragious venture of his owne neglected *life*, the ſubject of our continuall

prayers. Yet, hath God covered his head in the *day of battaile*, and bleſt him with ſuch ſucceſſe, that He is (by the Divine Providence) become a great *Maſter of the Feild*, and almoſt able to maintaine fight with his own *Shipps* at Sea.

The God of Heaven bleſſe him, and proſper him, and make his dayes as the dayes of Heaven, that being here the Faiths defender, he may ſtill be defended by the Object of that Faith.

Nor is the providential hand of God more viſible in *proſpering* him then in *puniſhing* his Enemies, whoſe ruines may remaine, as *Sea-markes* to us, and *Pyramids* of Gods Power, whereof a touch.

Sir *John Hotham*, then Governour of *Hull*, who firſt defyed and dared his Soveraigne to his face, what is become of him? How ſtands he a *Mark* betwixt two dangers, having nothing left him, but *guilt* enough to make him capable of a *deſperate* Fortune?

Maſter Hampden, that firſt waged *Law*, & then *War* againſt his own *naturall* Prince, hath not he (ſince theſe unhappy troubles began) bin firſt puniſhed with the loſſe of *children*, nay viſited to the *third* Generation, to the weakning, (if not ruining) of his *Family*, and then, with the loſſe of his own *life*, in the *ſame place* where he firſt took up armes againſt his gratious *Soveraigne*? Was it not remarkeable that the Lord *Brook*, who ſo often excepted againſt that clauſe in the Lyturgie, (*From ſuddendeath good Lord deliver us*) was ſlayne ſo ſuddenly? who was ſo ſevere an enemy againſt *Peace* ſhould periſh in the ſame *War*, he ſo encouraged? Who, ſo bitterly inveyed againſt *Epiſcopall* Government, ſhould be ſhot dead out of a *Cathedrall* Church? who labouring to put out the *left eye* of eſtabliſht Government, his *left eye*, and *life* were both put out together?

How is Duke *Hamilton* (ſcarce warme in his new Honor) taken in his own ſnare, having *entangled* his Lord and Maſter in ſo many inconveniences?

How is *Holland*, whoſe livelyhood was created by his Soveraigns *favour*, branded with a *double* treachery, and like a *Shittlecock* fallen at the firſt *returne*, and ſcarce able to raiſe himſelf by a ſorry *Declaration*?

Is

Is not *Briſtoll Fines* (who at his *Councell of War* condemned and executed innocent blood) himſelf condemned, (pleading innocence) at a *Councell* of *War* from the mouth of his own *Generall*, though finding (perchance) more *Mercy* then he either deſerved, or ſhewed? But that blood that cryed to him for *Mercy*, will cry to Heaven for *vengeance*.

And, are not many more ripe for the ſame *Judgement*, whoſe notorious *Crimes* have branded them for their reſpective *puniſhments*?

How many of thoſe *blood-preaching* Miniſters, have died expectorating *Blood*? whilſt others, at this time, labouring under the ſame *deſeaſe*, can find no Art to promiſe a *Recovery*. All whom I leave to poſſible *Repentance*, and paſſe over.

Cromwell, that profeſt defacer of Churches, (witnes *Peterborough*, and *Lincolne*, &c.) and Rifeler of the *Monuments* of the dead, whoſe profane Troopers (if Fame has not forgot to ſpeake a Truth) waterd their horſes at the *Font*, and fed them at the *Holy Table*, that *Cromwell*.

Sandes, whoſe ſacrilegious Troopers committed ſuch *barbarous* inſolencyes, with his (at leaſt) connivance, in the Church of *Canterbury*, & uſed ſuch inhumane tortures on the tender *breſts* of women, to force confeſſion of their *hidden* goods, the golden ſubjects of their *Robbery*;

What can the firſt expect, and what reward the other hath found, I neither *propheſie* nor *judge*. If theſe, and ſuch as they, do fight for the *Reformed* Religion, God deliver every good man both from *them*, and *it*. *Curſed be their wrath, for it is feirce, and their Anger, for it is cruell.*

Theſe, (and of ſuch many) are they, that whilſt they *pretend* a Reformation, need, firſt, to be reformed.

Nor do I, in taxing this Army of ſuch impious *barbariſmes*, excuſe or rather not condemne the other; whereof, no queſtion, too great a number are as equally profane; whilſt all together make up one *body* of wickednes, to bring a ruine on this miſerable kingdom; for whoſe impieties His Majeſty hath ſo often *ſuffered*.

I, but His Majeſties Army, (beſides thoſe looſer ſorts of people) conſiſts of *numerous Papiſts*, the utter enemies of true *Religion*. *Ob.*

To

An. To whom the King hath ſwo˜ne his *protection*, from thoſe he may require *aſſiſtance*;

But, unto all his people, as well *Papiſts* as Proteſtants, he hath ſworne his *Protection*, therefore from all his ſubjects as well, *Papiſts* as Proteſtants he may require *aſſiſtance*.

Neither does he call in *Papiſts*, as Papiſts, to *maintaine* Religion (as himſelf hath often manifeſted) but as ſubjects to *ſubdue*, or at leaſt qualify, Sedition.

The ayde of the ſubject, is either in his *perſon* or in his *purſe*; both are requireable to the *ſervice* of a Soveraigne.

Put caſe, his Maj-ſty ſhould uſe the aſſiſtance of *none* but Proteſtants; tell me, would ye not be apt to cavil, that he is *favourable* to the Papiſts; neither willing to endanger their *perſons*, nor endamage their *purſes*; or, at leaſt, that they are reſervd for a laſt blow?

Or, in caſe, Papiſts ſhould largely *underwrite* to your Propoſitions, ſend in *Horſes*, *Armes*, or other *Proviſions*, would you not accept it; and, for its ſake, their *perſons* too?

Are you ſo ſtrict in your Preparations, as to *catechize* every ſouldier? Or, to examine, firſt, every *Officers* Religion? Or, having the proffer of a good *Popiſh*, or *debaucht* Commander, tell me, ſhould he be denyed his *Commiſſion*?

Remember Sir *Arthur Aſhton*, whom His Majeſty entertains by your *Example*.

Theſe things, indifferently conſidered, it will manifeſtly appeare, that the honeſt minded vulgar are meerly ſeduced, under the colour of piety, to be ſo impious, as by *poyſoning* every action of their lawfull Prince, to foſter their *implicite* Rebellion.

But, in caſe, your ſide ſhould proſper, and prevail, what then? would then our *Miſeries* be at an end? *Reaſon* tells us, No; God keeps us from the *experience*: Think you, that *Government* (whether new, or reformed) which is ſet up by the *ſword*, muſt not be maintained by the *ſword*? And how can *Peace* and *Plenty* be conſiſtent with perpetuall *Garriſons*, which muſt be maintained with a perpetuall *charge*? beſides the continuall excurſions, and conniv'd-at injuries, committed by *Souldiers*, judge you.

Or,

Or, put the caſe, this neceſſary *Conſequence* could be avoided, think you the ambition of ſome *new* States-men, accuſtomed to ſuch Arbitrary, and *neceſſitated* power, on the one ſide, and the remaining loyaltie of His Majeſties *diſ-inherited* Subjects, watching all opportunities to right their injur'd Soveraigne, and themſelves, on the other ſide, would not raiſe perpetuall *tempeſts* in this Kingdome?

Or, if ſuch an (almoſt) unpreventable *evill* ſhould not enſue, think you, ſuch ſwarmes of *Sectaries* ſweat for nothing? Are their purſes ſo apt to bleed to no end? Will not their coſts, and paines expect, at leaſt, a *congratulatory* connivance in the *freedome* of their conſciences? Or, will their ſwords, now in the ſtrong poſſeſſion of ſo great a multitude, know the way into their quiet *ſcabberds*, without the expected *liberty* of their Religions? And, can that *liberty* produce any thing but an eſtabliſht *diſorder*? And, is not Diſorder the mother of *Anarchie*? and, that, of *Ruine*?

Open then your eyes, cloſed with craſſe, and wilfull blindnes, and conſider, and prevent that, which your continued *diſobedience* will unavoidably repent, too late.

But, the truth is, They are all *Papiſts*, by your *Brand*, that comply not, in this action with you: Admit it were ſo; Are not *Papiſts* as tolerable for His Majeſtie, as *Anabaptiſts*, *Browniſts*, *Separatiſts*, *Atheiſts*, *Antinomians*, *Turks*; and, indeed, all *Religions*, and *Factions*, nay *Papiſts* too, for His Subjects? Theſe, of His Majeſties ſide, come freely, out of their *Allegeance*, as Subjects: Yours, are preach'd in, comming out of *obſtinacie*, as Rebels: They, at their owne charges, proportionable to their Abilities; Theſe, like *Iudas*, ſelling their Soveraignes *Blood* for *ill payd* wages: Yet, both ſides pretend a *Quarrell* for the true Proteſtant Religion.

Good God! What a *monſtrous* Religion is this, that ſeeks protection from the *implacable* oppoſition of her two Champions!

His Majeſty *proteſts* to maintain it: The two Houſes *proteſt* to maintain it: O, for an *Oedipus* to reade this *Riddle*!

His Majeſty addes one *Clauſe* more, wherein if the other *Party* would agree, the work would be at an *end*, which is,

According to the eſtabliſht Conſtitutions, by Oath taken by him, at his Coronation; And there, the two *Houſes* leave him, contending for a, yet, *undetermined alteration*.

And, for my part, I dare not conceive ſuch evill of the *Lords Anointed*, and my gracious Soveraigne, as to feare him perjur'd.

Hath not His Majeſty, in the *preſence* of that God, by whom he reignes, imprecated the *Curſe* of Heaven on him and his Royall *Poſterity*, (*Sub Sigillo ſacramenta* too) if He, to his utmoſt, maintaine not the True *Proteſtant* Religion, exerciſed in that bleſſed *Queenes* dayes, and propagated by the *blood* of ſo many glorious Martyrs (at which time God bleſt this Iſland in ſo high a meaſure) if he preſerve not the juſt *Priviledges* of *Parliament*, and the *Liberty* of the *Subject*?

Nay, more, did not his Majeſty ſo promiſe the ſevere execution of the *Statute* againſt all *Recuſants*, that if he faild, he deſired not the *ayde* of his good Subjects?

What inferiour perſon would not think his Reputation *wronged*, not to take up confidence upon ſuch *terrible* termes? What notorious evil hath his Majeſty perpetrated to quench the ſparkles of a common *Charity*?

Conſider, O, Conſider; He acts his part before the *King* of *Kings*, whoſe eye is more eſpecially upon Him; He acts his part before his *fellow Princes*, to whom he hath declared this his *Imprecation*. He acts his part before his *Subjects*, whoſe ſtricter hand weighs his pious words with too *unequall* Balances.

Were he the *acknowledger* of no God, yet the *Princes* of the earth, (if guilty of ſuch a *Perjury*) would abhorre him. Or, were all the *Princes* of the earth, blind, deafe, or partiall, would not he think his Crown a *burthen* to be worne upon his *perjurd* brow before his own *abuſed* people? Or, (having renounced his Subjects ayde, upon his *fayle*) could he expect that loyalty, which now he wants upon a *meere ſuſpition*?

But, He is a *Prince*, whom God hath crowned with graces *above his fellowes*; A *Prince*, whom, for his Piety, few *Ages* could parrallel.

What *Vices* of the times have branded his *Repute*? His Youth, high diet, ſtrength of body, and Soveraigne Power might have enclind,

enclind, and warpt him to luxurious *vanity*, as well as other Monarchs, whoſe effeminaries have enervd the ſtrength of their *declining* Kingdoms; How many would have held it a Preferment to be *Attorny* to His Royall Luſt, or *Secretary* to His *Boſom* Sinne? Yet, he remaines, a preſident of unblemiſht *Chaſtity*.

He might have pleaſd and pamperd up his wanton *Palate* with the choiſe of curious *Wines*, to lighten *Cares*, which wait upon the regal *Diademe*; Yet, he continues the patterne of a chaſt *Sobriety*: He might have magnifyed his *Mercy*, and *ſold* his Juſtice, to reward a *Service*, in pardoning offences, (committed by thoſe of *neare* relation) yet, He abides the example of *inexorable* Juſtice.

Theſe and many other eminent *Graces*, and illuſtrious *Virtues* can claime no Birth from *Fleſh* and *Blood*; eſpecially, in thoſe, whoſe pupillages are ſtrangers to *Correction*; Nor, is it ſafe Divinity, to acknowledge ſuch high *Gifts*, from any hand, but *Heaven*:

Which, being ſo, my *Conſcience*, and *Religion* tells me, that Almighty *God*, (who is all Perfection) will not leave a work ſo forward, ſo imperfect; but, will, from day to day, ſtill adde and adde to his tranſcendent *virtues*, till he appeare the Glory of the *World*; and, after many yeares, be crowned in the World of *Glory*.

Martial. lib. 8. Ep. 66.
Rerum prima ſalus, & una Caſar.

Poſt-ſcript to the Reader.

NOw thou haſt heard the Harmony of Scriptures, without Corruption, and the Language of Reaſon, without Sophiſtry.

Thou haſt not only heard Divine Precepts, but thoſe Precepts backt with holy Examples, Neither thoſe out of the Old Teſtament alone, but likewiſe out of the New. Being now, no Matter left for thy Exceptions, prevaricate no longer with thy own ſoul: And, in the feare of God, I now adjure thee, once again, as thou wilt anſwer before the Tribunall at the dreadfull and terrible day, that thou faithfully examine, and ponder the plaine Texts which thou haſt read, and yeelding due obedience to them, ſtop thine eares againſt all ſiniſter expoſitions, and remember, that hiſtoricall Scripture will admit no allegoricall interpretations. If any thing, in this Treatiſe, ſhall deſerve thy Anſwer, do it punctually, breifely, plainly, and with meeknes; If, by direct Scripture, thou canſt (without wreſting) refute my Error, thou ſhalt reforme, and ſave thy Brother; If not, recant thine, and hold it no diſhonor, to take that ſhame to thy ſelf, which brings Glory to thy God.

1 S. Pet. 3. 15.

Be alwayes ready to give an anſwer to every one that asketh you a reaſon, with meeknes and feare.

FINIS.

8 And there were in the same countrey Shepheards abiding in ye feild keeping watch ouer ye flocke by night.
9 And loe ye Angell of ye Lord came vpon them etc.
16 And they came with haſt and found Mary and Ioseph, and ye babe lying in a manger.
20 And ye shepheards returned glorifying and prayſing God. etc.

The Feaſt of Feaſts.

OR,

THE CELEBRATION

Of the Sacred

NATIVITY

OF

Our Bleſſed LORD and SAVIOUR,

JESUS CHRIST;

Grounded upon the Scriptures, and confirmed by the practice of the Chriſtian Church in all AGES.

Zanch. in 4. Præcept. de diebus Feſtis, q. 1.

Æquum eſt & pium, ut in Eccleſia ſint certi dies Feſti: iniquum eſt et impium, aut nullos eſſe, aut qui ſunt contemnere: ſic docent ſacræ Literæ; ſic Patres; ſic noſtri ſeculi pii doctores; ſic denique vetus conſuetudo atque uſus in omnibus, omniumq; locorum et Gentium Eccleſiis receptus et approbatus confirmant.

It is juſt and pious, that ſet Feaſt-daves be in the Church: It is unjuſt and impious either to have none, or to deſpiſe thoſe that are ſo: ſo ſay the holy Scriptures; ſo the Fathers; ſo the godly Teachers of our age; Finally, ſo the ancient cuſtome and the received and approved uſe in all the Churches of all places and Nations, doe confirme.

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April 9th

THE Feaſt of Feaſts.

SECTION I.

The Occaſion and Method of this Treatiſe.

EVer ſince the eſtabliſhment of *an uniformity of Doctrine*[a] and *Publique ſervice in the Church of England*[b], many zealous and godly Miniſters have from time to time greatly bewailed the increaſe of Sectaries.[c] Queen *Elizabeth*, finding that no admonitions nor threats could ſilence their bitter and envenomed tongues, was forced to baniſh them[d]; King *James*, after a judicious and *patient hearing* of their *weak* and *ſlender* objections[e], *enjoyned them to conforme*, and *by Eccleſiaſticall cenſures* reſtrained the diſobedient[f].

But now, it is ſtrange to conceive, what liberty they take unto themſelves; *What tempeſts of railing and diſgraces they heap upon thoſe who croſſe their ſicklenesſe with conſtant vindications, and aſſertings of the true doctrines of faith and life*: whereby they verify that of S. *Paul*[g], *Evil men and ſeducers ſhall wax worſe and worſe, deceiving and being deceived.*

(a) *Anno Do.* 1562. 3 *Eliz.*

(b) See the Act before the Common-Prayer booke.

(c) *Eccleſiaſticall unition*, Pag. 4, 5, 14. *Rogers Articles*, in the Preface. The Epiſt. of the Tranſlat. of the Bible to K. *James*.

(d) *Anno Do.* 1593. *April* 10.

(e) See the Conference at *Hampton-Court*.

(f) Proclam. 5. Mart. 1603. Proclam. 16. Jul. 1604.

(g) 2 Tim. 3. 13.

It makes me (ſaith a worthy Divine[a]) *to pity this great and famous City, when I behold a* **Colluvies**, a **very rabble of all opinions**, *and ſuch a going and comming, touchings at, and ſaylings off from the land of uprightneſſe: One week this is a truth, and almoſt an Article; the next week it is no ſuch matter, but ſome other thing is the right.* And truly, what elſe can be expected, whilſt men do *uſe their liberty*, not *as the ſervants of God*, but *for a cloak of maliciouſneſſe*[b]; intermixing and ſowing the tares of errour and diviſion with the ſeeds of *truth and peace*[c]?

Take a taſte of their new, fiery-new Divinity. They ſay, that *the Church of England hath not the Sacraments duly adminiſtred, nor the Word truly preached*, and ſo *wants the markes of a true Church*[d]. They *deny* the Baptiſme of Infants to be lawfull[e]. They call the *Liturgie and Publique ſervice* of our Church *ranke Atheiſme, a proud inveigling ſtrumpet, a curſed Maſſe of ſuperſtition, full of ſerpents, bathed in the blood of bodies, ſoules, and ſtates; the reliques or leavings of the Popiſh dregs; not the ſtump or limb, but the head of the Dragon, no better then the conjuring or jugling of Magicians*[f]: *The Character of Antichriſt or Antichriſtianiſme*[g]. They ſay that a ſet forme of Publique Prayer is *a main branch of Popery*[h]: yet we find that ſet formes of Prayer have ever been uſed and approved in Gods Church[i]. They ſay, that *the thirty nine Articles* of our Church are ſtuffed with *Popery and Arminianiſme*[k]: and they have ſo vilified *the book of Homilies*, that the very name of them is unto the vulgar become contemptible. Whence it is too too evident (let them make what pretences they pleaſe) that their aime is to confound and root out

a) Mr. *Obadiah Sedgwike*, in his Treatiſe, entituled, *Chriſts counſell to his languiſhing Church of Sardis*. pag. 229, 230.

b) 1 Pet. 2. 16.

(c) *Permiſcent vella jeverſis; ut oſtendendo bona, auditores ad ſe trahant: & exhibendo mala, latenti cos peſte corrumpant.* Greg. Mag. Moral. l. 5. c. 11. *Error per ſuipſum non oſtenditur, ne denudatus deprehendatur.* Iren. adverſ. Hæreſ. in Proœmio.

(d) *Proteſtation protected.* pag. 8.

(e) See Mr. *Spelsbeeches True ſubject of Baptiſme.*

(f) The Anatomy of the Service-Book. *pag.* 2, 3, 13, 17. 25, 26.

(g) *Proteſtation protected.* pag. 7.

(h) *Proteſt. ibidem. Smectymnuus*, §. 2.

(i) Exod. 15. 1. 1 Chron. 16. 7. unto verſe 37. Pſal. 44. & 85. & 92. & 102. as appeareth by the titles of thoſe Pſalmes. Joel 2. 17. Luk. 11. 2. Juſt. Mart. Apol. 2. Tertul. adverſ. gentes, c. 39. Euſeb. de vit. Conſtant. l. 4. c. 18. p. 106. Calv. ad Protect. Angl. ep. 87. Muſcul. in Pſal. 95. The book of Hom. Tom. 2. Hom. 9. pag. 138. Dr. *Preſton* in his Sermon ſtyled, *The Saints daily exerciſe.*

(k) *Saltmarſh* his *Examinat. of Mr. Fullers Sermon*, pag. 2.

our

our Religion? For (as *Mr. Prynne once* well obſerved) *the whole body of our Religion is included in our Common-Prayer Book, our Articles, and our Homilies* [a].

No marvaile then, if **they** refuſe to celebrate *the Nativity of Chriſt*; who (by their own confeſſions) have revolted from *the Church of Chriſt*; who diſgrace, hate, ſlander, and *perſecute* [b] the moſt Orthodoxe, the moſt eminent, and chiefeſt of all the Reformed Churches, *the Church of England* [c]. No marvaile, if **they** revive thoſe old, rotten errours of the **Petrobuſians** [d], (affirming *that Chriſtians ought not to keep or obſerve Feaſts*) who have a long time endeavoured to bring in all manner of Hereſies and Schiſmes, and conſequently *Atheiſme, which in milder ſpeech is called Libertiniſme* [e]. No marvaile, if **they** reject the tradition of our Church touching the day of Our Saviours Nativity, who dare wilfully and impiouſly reject [f] that *moſt abſolute, moſt excellent, moſt Divine* [g] *Prayer*; which, Gods Word recorded [h], was *taught the Diſciples* even by our Saviour himſelfe.

Now for the perfect diſcovery of the perverſneſſe, groſſe miſtakes, and ignorance of theſe men; and alſo for the full and cleer vindication of our *Church* from this foule aſperſion of *maintaining a ſuperſtitious Novelty* [i]; we ſhall ſet down theſe two Poſitions.

neſcio quas impias novitates, etiam & nos (Eccleſiæ Anglicanæ filios) conantur arguere, quod aliquod novum dicamus. Auguſt. de verb. Apoſt. Serm. 14.

(a) A ſurvey of Ceremonies Couz. Devot. in the Epiſtle Ded.

(b) Gal. 4. 29.

(c) See Mr. Smiths Treatiſe, called, *Gods Arrow againſt Atheiſts*, Ch. ult.

(d) In vita Bernard. l. 3. c. 5.

(e) Viſcl. de Arcan. trinit. l. 1. c. 1.

(f) *The Lords Prayer pleading for better entertainment*, p. 28.

(g) *Divino plane artificio conſtans.* Pola. Synt. Theol. l. 9 c. 17

(h) Luke 11. 2.

(i) *Quia iſti diſſentiunt, & diſputant*

1. That Chriſtian Magiſtrates may lawfully conſtitute and ordaine Feaſt-dayes, or dayes of ſolemne Thanksgiving; and require Obedience unto ſuch Conſtitutions.
2. That the Church of England doth

upon juſt and good grounds celebrate the NATIVITY OF OUR LORD, on the 25. day of December.

In the diſcuſſing of the latter Poſition, we ſhall ſhew:

1. The ſeverall names and titles of this Feaſt.
2. That the *Feaſt of the Nativity* is grounded upon the Scriptures.
3. That this Feaſt was duly Celebrated by the Chriſtians in all ages.
4. That in all probability our Saviour was born on the 25. day of *December*.
5. The work of the day.

After which, we ſhall (God willing) conclude with a patheticall exhortation unto the true ſonnes of the Church of England.

SECTION II.

That Chriſtian Magiſtrates may lawfully conſtitute and ordain Feaſt-dayes, or dayes of ſolemne Thankſgiving, *and require obedience unto ſuch Conſtitutions.*

THE truth of the former part of this Poſition (to wit, *That Chriſtian Magiſtrates may lawfully conſtitute and ordain Feaſt-daies*) *is cleared by four reaſons.*

The firſt Reaſon. *They that by Gods Word have power to limit things indifferent, may lawfully conſtitute Feaſt-dayes.* Becauſe Feaſt-dayes are in themſelves things indifferent, as S. *Paul* teſtifieth, [a] *He that regardeth a day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it.*

a) Rom. 14. 6.

But *Chriſtian Magiſtrates by Gods Word have power to limit things indifferent.* [b] For the power given unto

(b) 1 Cor. 14.40. *Res adiaphoræ ſunt quæ a* DEO *nec præceptæ, nec vetitæ ſunt.* Polan. Syntag. Theol. lib. 6. cap. 38. Becan. loc. com. 33. ſect. 13.

Magi-

Magiſtrates by Gods Word,[a] is not over ſuch things as are preciſely commanded or forbidden by God [b].

(a) Mat.17.17. & Chap.22.21. Rom. 13.1,2,3,4,5 6,7. Heb.13.17.1 Pet.2.17. (b) *Præcepta humana ſunt determinationes circumſtantiarum neceſſariæ & utiles ad ſervanda præcepta moralia primæ vel ſecundæ Tabulæ.* Vrſin. explicat.Catechet.part.3.queſt.96.

Therefore *Chriſtian Magiſtrates may lawfully conſtitute Feaſt-dayes.*

The ſecond Reaſon. They that ſet apart ſpeciall times to meditate on the goodneſſe of **God** in *Chriſt Jeſus*, and render thankes for the ſame, do that which is lawfull [c].

(c) Mr. *Perkins* Comment on the Galatians. c.1.v.14.

Feſtorum veteris Teſtamenti genus, quod morale & naturale eſt, abrogatum in novo non eſt, ut numerum homo deputet aliquod temporis vitæ ſuæ ad vacandum Divinis; ſed ſpecies tantum, quatenus feſta illa expreſſo mandato Dei ad certas circumſtantias temporum determinata & alligata erant, ſub peccato mortali & pœna damnationis. Hoſpin.de orig. feſt.Chriſtian c 1.

But Chriſtian Magiſtrates when they conſtitute Feaſt-dayes, ſet apart ſpeciall times to meditate on the goodneſſe of God in Chriſt Jeſus, and to render thanks for the ſame [d].

(d) Polan. Synt g. Theol. l.9 c.35. *Willets* Synopſ.in the 9.general controverſie,quæſt 7.p.494, 495.& quæſt.8 p. 506. Fulk annot. Apocalyp.1.ſect.6. The Pract.of Piety printed by K.J.pag. 364.

Therefore Chriſtian Magiſtrates when they conſtitute Feaſt-dayes do that which is lawfull.

The third Reaſon. In times of Gods extraordinary Judgments upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary dayes of ſolemne mourning, or Faſt-dayes [e].

(e) Judg.20.26. 1 Sam.7.6.2 Chron. 20.3 Ezra.8 21,22, 23. Neh.9.1,36,37. Heſt.4.3. Joel 2.12, 15.Mat.6.16,17,18. 1 Cor.7.5.

Therefore (*by the rule of Contraries*) in times of Gods extraordinary bleſſings upon a Nation, Chriſtian Magiſtrates may lawfully conſtitute extraordinary dayes of ſolemne thankſgiving,or Feaſt-daies.

The fourth Reaſon. That which may be lawfully obſerved,may be lawfully ordained.

But Feaſt-daies may be lawfully obſerved. For our Saviour kept not only the Legall Feaſt [f]; but *the Feaſt of Dedication* [g], *which Judas Maccabeus* inſtituted [h]. The Apoſtles alſo obſerved Feaſt-dayes [i]: and Saint

(f) John 2. 13,23. & 5.1 & 2.14. (g) John 10. 22,23. (h) 1 Maccab. 4. 59. (i) Act.2.1. 1 Cor. 16.8.

Paul ſaith, that *he haſted if it were poſſible for him to be at Ieruſalem the day of Pentecoſt* a. And in another place, *I muſt by all meanes keep this Feaſt that commeth in Ieruſalem* b.

a) Acts 20.16.

b) Δεῖ με πάντως. Acts 18.21.

Therefore Feaſt-dayes may be lawfully ordained.

Seeing then that Chriſtian Magiſtrates may juſtly and lawfully conſtitute Feaſt-dayes, it followes undeniably, that they *may require obedience unto ſuch conſtitutions*: for they are *the Miniſters of God*, and *bear not the ſword in vain* c. Nay we muſt *needs be ſubject not only for wrath, but alſo for Conſcience ſake. Men are bound by God in their Conſciences* (ſaith *Ameſius*) *to obſerve the juſt Lawes of men in a juſt manner* d: The neglect of obedience is an offence to God e.

c) Rom.13.4,5.

(d) *Ad juſtas leges hominum juſto modo obſervandas obligantur homines in conſcientiis ſuis a Deo.* Ames. de conſc. li.1.c.2. (e) *Harum legum obedientia neceſſario præſtatur, nec ſine offenſione Dei negligitur propter ipſum mandatum Magiſtratuum.* Urſin. explicat. Catechet. quæſt. 96.

Here three Objections are commonly brought.

The firſt Objection is taken out of the words of S. *Paul* to the Galatians. *After that ye have knowne God*, (ſaith he) *or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto you deſire again to be in bondage? ye obſerve dayes, and moneths, and times, and yeers, I am afraid of you, leſt I have beſtowed upon you labour in vain* f. Where the Apoſtle ſeemes to condemne the obſervation of all dayes whatſoever.

f) Gal.4.9,10,11.

The Anſwer. Theſe words muſt not be underſtood in ſo large a ſenſe; for then the Apoſtle ſhould condemne both himſelf and all good Chriſtians in the obſervation of *the Lords day* g; which were impious to imagine: But (as *Auguſtin*, *Ierome*, *Theodoret*, *Bruno*, *Zanchy*, and others, expound the place) he reproveth the Galatians for obſerving dayes after that *Iewiſh ſuperſtitious*

g) Act. 20.7. 1 Cor. 16.2,3. Rev.1.10.

ſtitious manner a, giving reverence unto them b, as if they had been expreſsly commanded by God, whereby they brought themſelves *under the Law*, and were *entangled again with the yoke of bondage* c.

a) Auguſt. ad Januarium, Ep. 118. & ad Adamant. cap. 16. Theodoret, Bruno in dd. locum. *Non ſimpliciter abrogati ſunt dies feſti; ſed tantum ex parte, quatenus legales erant, & per Moſen populo Iſraelitico præſcripti.* Zanch. in 4. præcept de diebus Feſtis, q. 1. *Hookers* Eccleſ. Polic. l. 5. ſect. 70. (b) *Nos non ſimiliter obſervamus: non enim calendas colimus, nec dies feſtos, ſicut illi in luxuria & epulis, ſed in ſinceritate animæ epulamur.* Hieron. in Epiſt. ad Galat. c. 4. (c) Galat. 4. 21 & 5. 1.

The ſecond Objection is of the *Anabaptiſts*, who alledge, That the Magiſtrates power of making things indifferent to become neceſſary, deſtroyes Chriſtian liberty, *in which*, we are commanded by the Apoſtle to *ſtand faſt* d. Therefore ſuch power is unlawfull.

d) Gala. 5. 1.

The Anſwer. Neceſſity is twofold; *Externall*, *Internall*. The Magiſtrates power neither does nor can make things indifferent to become *abſolutely* neceſſary *in themſelves*: For that were to *deſtroy the liberty wherwith Chriſt hath made us free* e. But the Magiſtrates power makes things indifferent to be neceſſary in reſpect of *externall neceſſity*, *for the avoyding of the contempt of authority*, *and for the avoyding of ſcandall or offence* f. And in this, our Chriſtian Liberty does not conſiſt; For in all things indifferent God commands us to yeeld obedience unto the Magiſtrate g.

e) Acts 15. 9, 10, 28 Rom. 14. 14. 1 Cor. 3. 22. 1 Tim. 4. 1, 2, 3, 4, 5. Coloſſ. 2. 16.

f) Maſter *Perkins* Comment on the Galat. Chap. 5. *Willetts Synopſis*, 3. general controverſy. q. 7. pag. 495. Becan. loc. Commun. 33. Sect. 15. *Obligant tantum ſcandali & contemptus ratione.* Hoſpin. de orig. Feſt Chriſtian. c. 2. Wolleb. Theol. Chriſtianæ. l. 2. c. 7. Sect. 14.

(g) Actions indifferent in the caſe of offence, ceaſe to be indifferent, and come under ſome Commandment of the Morall Law. *Perkins caſes of Conſc. l. 1. c. 5. Sect. 5.*

The third objection. Feaſt-dayes are Holy-dayes: But no Magiſtrates can make Holy-dayes: (becauſe *to ſanctifie dayes or make them holy is the Priviledge of Gods power* i.) Therefore no Magiſtrate can make Feaſt-dayes.

h) In the end of the Calender before the Book of Common-Prayer.

(i) Perth Aſſembly refuted. pag. 66, 67, 68.

The Anſwer. Tis true; no Magiſtrates can ſo ſanctify dayes unto holy uſes, as *to impoſe them upon the Church*

Church necessarily and perpetually to be observed of all and every Christian, under Paine of damnation of soul and body: For this *is the Priviledge of Gods Power* [a]. But Christian Magistrates *in their own Dominions*, have authority from God to sanctify or appoint dayes unto holy uses, *so that the snare of absolute necessity be not laid upon* mens *consciences* [b], Wherefore Feast-dayes are Holy-dayes; not in themselves, (by *a quality of holinesse inherent and under the Pain of the great curse* [c] *to be observed*, as the Papists fondly imagine [d]) but in respect of their holy use. In which sense also, *the Temple, the Water in Baptisme, the bread and wine at the Communion*, are often called *holy* [e].

a) Compare Gen. 2. 2, 3. & Exod. 20. 10, 11. with Deut. 27. 26.

(b) *Modo conscientiis absolutæ necessitatis laqueus non injiciatur.* Wollob. Theol. Christianæ, ibidem.

(c) ἀνάθεμα ἔστω. Gal. 1. 8, 9.

(d) Concil. Trident. Sess. 7. Can. 13. Bellarm. c. 10. propos. 2. Apoc. 1. §. 6 Rhemist. Apoc. 1. §. 6. (e) Aug. quæst. 57. super Levit. Basil. Moral. Reg. 30. Ursin. explicat. catechet. quæst. 77. & quæst. 122. sect. 2. *willets* Synops. pag. 494.

Thus much for the first Position. We come now unto the second, (to wit, *That the Church of England doth upon just and good grounds celebrate the Nativity of our Lord on the 25. day of December*) which will evidently appear, when the forementioned particulars are discussed and proved.

SECTION III.

The *severall names and titles of this Feast.*

HIgh and excellent were the titles which the Christian Churches gave unto this Feast.

The Greek or Easterne Church called it, 1. Θεοφάνια, *vel* Θεοφανία, *Gods appearing*; because God appeared unto them by the Nativity; [f] or (to use the Apostles phrase) *God was manifested in the flesh.* [g]

2. Ἐμφάνια, [h] The *appearing*, κατ' ἐξοχὴν; implying that this appearing excelled all other whatsoever. But here two things are worthy to be noted: The one is, That

(f) ὅτι ἐφάνη Θεὸς ἀνθρώπους διὰ γενέσεως. Greg. Naz. Orat. 38. Basil. de humana Christi generat.

(g) Θεὸς ἐφανερώθη ἐν σαρκὶ. 1 Tim. 3. 16.

(h) Naz. Orat. in S. Lumin. Chrysost. Hom. de Epiph. Do.

That the Chuerches in Egypt, becauſe they celebrated *Chriſts birth* and alſo *his Baptiſme* upon one and the ſame day, called both thoſe Feaſts promiſcuouſly *Epiphania* [a]. The other is, That the Moderne Churches have through uſe and cuſtome of ſpeech reſtrained this word *Epiphany* unto the Feaſt commonly called *Twelfth-day*: which is celebrated in memory of the miraculous *appearing of a ſtarre* [b], *by the leading whereof, God did manifeſt his onely begotten ſon to the Gentiles* [c].

3. Γενέθλια τοῦ σωτῆρος [d], *The Birth-day of* The *Saviour.*

4. Ἡ ἑορτὴ μέγιστη, καὶ τῶν ἑορτῶν μητρόπολις [e], *The greateſt Feaſt, and the mother or chief of all Feaſts.*

The Latine or Weſterne Church called it, 1. *Dies Nativitatis* [f], *The day of* The *Nativity*, by way of eminency and dignity.

2. *Luminaria, The Feaſt of light*; becauſe they uſed many lights and Candles at this Feaſt: or rather, becauſe *Chriſt*, the light of all lights, *that true light* [g], then came into the world.

3. *Dies natalis Domini* [h], *vel Natalitia Domini, The Birth-day of our Lord.*

The Church of *England*, as ſhe is ſeated in the weſt, ſo ſhe imitates the Latine, ſtyling this Feaſt *Chriſts Birth-day, The Nativity of Chriſt*, or *Chriſtmas day* [i]. The ſignification of which word *Chriſtmas*, becauſe the name is by ſome much excepted againſt, we ſhall briefly unfold.

The word *Maſſe* without all queſtion comes from the Latine word *Miſſa*: but whether *Miſſa* be derived from the Hebrew tongue, or be a Latine word corrupted, is no ſmall controverſy [k].

They that derive *Miſſa* from the *Hebrew*, conceive that it comes from מסה *Miſſah*, which ſignifies *an oblation or offering* [l]; and is framed by adding the letter ה unto the end of מס, a word ſignifying *Perſonall ſervice or tribute* [m].

 They

a) *In argumento Epiſtolæ Theophili etiam Epiphaniorum appellationem accommodatam in Ægypto fuiſſe ad diem natalis Domini oſtenditur: quo nomine & diem baptiſmi Chriſti nuncuparunt ac utramq; feſtivitatem una eademq; ſimul die ſolemni celebrarunt.* Magdeb. Cent. 4. c. 6 Beroald. chro. l. 4. c. 2

b) τοῦ φαινομένου ἀστέρος, Mat. 2. 7.

c) See the Collect, Epiſtle and Goſpel for the Feaſt of the Epiphany.

d) Naz. Orat. 38.

e) Chryſoſt. Orat. de Philogon.

f) Amb. Serm. 12, 13, 14, 15.

g) John 1. 5. 9.

h) Hieron. Tom. 9. p. 82.

i) Book of Homil. Tom. 2. Hom. 12. See *Proper Pſalms and Leſſons* in the Book of Common-Prayer.

k) Bucan. loc. com. 48. §. 1. Urſin. explic. catechet. quæſt. 80.

מסת נדבת ידך *Oblationem ſpontaneam manus tuæ.* Deut. 16. 10.

m) Reuchlin. de Rudiment. Hebr. lib. 2.

They that account Miſſa to be a *Latine word corrupted*, conceive that the Fathers uſed it inſtead of *Miſſio*, which ſignifies *a ſending away*: For in ancient times, when the *Liturgy* or *Publique ſervice* was ended n, and the Communicants addreſſed themſelves to be partakers of *the Lords Supper*, it was a cuſtome (as it is unto this day) *to ſend away* the yonger ſort, ſuch as were not yet fully inſtructed and *Catechized* o. Hence it came to paſſe that *Miſſa* was taken for and ſignified *the Lords ſupper*; and ſo *a ſacrifice, an oblation* or *offering*. 1. Becauſe *the Lords Supper* is an *Euchariſticall ſacrifice*; being a ſolemne remembrance and celebration of the Propitiatory ſacrifice of Chriſt. 2. Becauſe in *the Lords ſupper* we *preſent* our *bodies a living ſacrifice, holy, acceptable unto God* p. 3. Becauſe when *the Lords ſupper* is celebrated, we offer up almes for the reliefe of the needy members of Chriſt; which is a kind of ſpirituall *ſacrifice* q.

We ſee then however the derivation of the word Miſſa may be diſputed, yet on both ſides it is agreed that the ſignification thereof is *a ſacrifice, an oblation*, or *offering*. And if ſo, why may not the day on which we ſolemnize *Chriſts birth*, be properly and fitly cald *Chriſtmaſſe day*; it being a day full of *Offerings*, full of *ſacrifices* r unto *Chriſt*? On this day we *Offer up ſpirituall ſacrifices* ſ: we *offer ſacrifices of praiſe* t; we *offer ſacrifices of thanks-giving* u; we *offer ſacrifices of joy* x; we *offer ſacrifices of righteouſneſſe* y, and the Scriptures tell us, *with ſuch ſacrifices God is well pleaſed* z.

n) Περὶ λειτουργίαν *publicam*. Urſin. Explicat. Catechet. quæſt 75. §. 1.

o) Ambr. epiſt. l. 5. epiſt. 33. *Fit Miſſa Catechumenis*. Aug. de Temp. Serm. 237.

p) Rom. 12. 1.

q) Phil. 4. 18. Heb. 13. 16. *Eſt enim Eleemoſyna hoſtia quædam, quam* DEO *offerimus, benefaciendo egenis Chriſti membris*. Paſor. Lex. pag. 297.

r) *Sacrificale opus eſt annunciare Euangelium*. Orig. in Epiſt. ad Rom. li. 10. ἱερουργοῦντα τὸ εὐαγγέλιον τοῦ Θεοῦ. Rom. 15. 16. *Ipſum mihi ſacerdotium eſt prædicare & euangelizare: hanc offero oblationem*. Chryſoſt. in Epiſt. ad Rom. Homil. 29. (ſ) 1 Pet. 2. 5. (t) Heb. 13. 15. (u) Pſal. 107. 22. & 116. 17. Amos 4. 5. (x) Pſal. 27. 6. (y) Deut. 33. 19. Pſal. 4. 5. & 51. 19. (z) Heb. 13. 16.

SECT.

SECTION IV.

That the Feast of the Nativity *is grounded upon the Scriptures.*

THe Scriptures, as well the old as the new Testament, abundantly set forth the great esteeme we ought to have of *the Birth-day of Christ.*

GOD promised *this day*, when He *said unto the* serpent, *The seed of the woman shall bruise thy head* (a).

The Patriarch *Iacob* foretold *this day*, saying: *The scepter shall not depart from Iudah, nor a Law-giver from between his feet, untill* Shiloh, (that is, Christ) *come* (b).

The Prophet *Isaiah* markes out *this day* as a speciall and wonderfull day; Behold, *a Virgin shall conceive and bear a son, and shall call his name Immanuel* (c). Nay, so ravished he is with the consideration thereof, that he rejoyces with the Church as if *the day of Christs birth* were then come: *The People* (saith he) *that walked in darknesse, have seen a great light: they that dwell in the land of the shadow of death, upon them hath he shined. They joy before thee, according to the joy in harvest, and as men rejoyce when they divide the spoile. For unto us a Child* Is *born, unto us a Son* Is *given* (e).

In the Prophecy of *Zechariah* (f), *Thus saith the* Lord *of Hosts,* Behold, *I will bring forth my servant* (Christ) *the* Branch (g). *In that day shall ye call every man his neighbour under the vine and under the fig-tree.* For at *the Birth of our Saviour the Prince of Peace*, there was peace throughout the whole world (h).

This day the Apostle calls *the fullnesse of time* (i); when

(a) Gen.3.14 15.
(b) Gen.49.10. See *The Scriptures Harmony* pag.44.45.
(c) *Quoad dies, æquales omnes; quoad res quæ in iis peraguntur una est præstantior alia.* Hospin. de orig. Fest. Christian.c.2.
(d) Isa.7.14.
(e) Isa 9.2,3,6.
(f) Zech.3.8.10.
(g) *Cujus nomen est* Germen: *hoc est quod alii prophetæ prædixerunt, vocaruntque* Germen. ut Esa. 4.2. Germen Domini; & Jer.33.15. Germen David; *vel* Germen Justitiæ. Quibus locis Chaldæus Paraphr. vertit *Messiam.* Varabl. in dict. locum.
(h) Isa.2.4. & 9,6,7, 8, & 11,6,7,8,9,10. Paul.Orosl.6.c.21. Isidor.Pelusio a. lib.4. Epist.203. *Natalis Domini, Natalis est pacis.*

Leo.Mag. in Solemnit.Nativ. Ser.6.c.5. Vict.Strigel.Schol.Hist. in Chro.Melancth l.2. de.3.Monarch.p.419.Func.Chro.f.91. Genebr.Chro.pag.479. (i) τὸ πλήρωμα τῆ χρόνου. Gal.4.4. *unus & idem Spiritus Dei, qui in Prophetis quidem præconavit, qui & qualis esset adventus Domini, in senioribus autem interpretatus est bene, quæ bene prophetata fuerant: ipse & in Apostolis annunciavit plenitudinem temporum adoptionis venisse, & proximasse regnum cœlorum, & inhabitare intra homines credentes in eum qui ex Virgine natus est* Emmanuel. Iren.adverſ.Hæres. l.3.c.25.

this day came, men and Angels were filled with unſpeakable joy and admiration. **Behold** (*ſaid the Angell of the Lord unto the ſhepherds*) *I bring you good tidings of great joy, which ſhall be to all people. For unto you is borne* **This day**, *in the City of David, a Saviour, which is* **Chriſt the Lord**. *And ſuddenly there was with the Angel a multitude of the heavenly hoſt praiſing* **God**, *and ſaying, Glory to God in the higheſt, and on earth peace, good will towards men*[k].

[k] Luk. 2. 10, 11, 13, 14.

It is therefore agreeable to the word of God, and manifeſtly grounded thereon, that the *Feaſt* or *day of our Saviours Birth*, ſhould be celebrated with all poſſible joy and publique thanksgiving unto God.

SECTION V.

That this Feaſt was duly celebrated by the Chriſtians in all ages.

THough we cannot with ſome a peremptorily affirme that *the Feaſt of the Nativity* was kept by the Apoſtles; yet will we not with others[b] obſtinatly deny it: Becauſe *the Apoſtles and other Chriſtians, as they uſed other things indifferent, ſo alſo they freely uſed Feaſts*[c], and might in probability uſe this; it being a Feaſt obſerved in the times of the Apoſtles. For **Clement**, a glorious Martyr of *Chriſt Ieſus*, (whom S. *Paul* recons[d] amongſt his *fellow labourers in the Goſpell, whoſe names are in the book of life*[e], writes thus unto the Chriſtian Church; *Brethren keep diligently Feaſt-daies, and truly in the* **Firſt** *place the day of Chriſts-Birth*[f].

a) Prohibent, *Apoſtolos, ut omnes illi dies quibus Servator noſter ad ſalutem atq; diſciplinam noſtram aliqua peregiſſet myſteria, ſacri eſſent, atq; apud poſteros majori haberentur veneratione, eos primum religioſe coluiſſe quamdiu vixiſſent. Cujuſmodi ſunt dies Dominici, Natales, &c.* Polyd. Virgil. de invent. rerum, lib. 6. c. 8.

(b) *Perth Aſſembly refuted*, pag. 79, 80. (c) *Apoſtoli & alii Chriſtiani, ut aliis rebus adiaphoris, ita etiam feſtis libere uſi ſunt.* Magdeb. Centur. 1. 1. c. 6. (d) As *Euſebius* ſaith, Eccleſ. Hiſt. lib. 3. cap. 4. (e) Philip. 4. 3. (f) *Dies Feſtos agitate fratres, ac primum quidem Diem Natalis.* Clement. Conſt. Apoſt. lib. 5. cap. 12.

In

In the ſecond age,

From the yeer 100. unto 200.

Teleſphorus in his Decretall Epiſtle ſaith g, *It is ordained that in the holy night of the Nativity of our Lord and Saviour, they do celebrate Publique Church ſervices, and in them ſolemnly ſing the Angells Hymne, becauſe alſo the ſame night he was declared unto the ſhepherds by an Angell, as the truth it ſelf doth witneſſe* h.

Theophilus, Biſhop of *Ceſarea* in *Paleſtine*, ſaith, that *We* **Ought** *to celebrate the Birth-day of our Lord, on what day ſoever the* 25. *of December ſhall happen* i.

In the third age,

from the yeer 200. unto 300.

Cyprian begins his *Treatiſe on the Nativity* in this manner; *The much wiſhed for and long expected Nativity of Chriſt is come, the famous ſolemnity is come; and in the preſence of her Saviour the holy Church throughout the world does render thanks and praiſes unto her Viſitour* k.

In the fourth age,

from the yeer 300. unto 400.

At **Nicomedia** (a City of *Bithinia*) *when the Feſtivall day of Chriſts Birth came, and a multitude of Chriſtians of all ages, had aſſembled together in the Temple to celebrate that Birth-day, Diocleſian the Tyrant, having gotten as it were a fit time, and an advantagious occaſion, whereby he might accompliſh his madneſſe and fury, ſent men thither to incloſe the Temple, and to ſet it on fire round about; and ſo conſumed them all to aſhes, even twenty thouſand perſons* l.

Nazianzen in an Oration *upon the day of Chriſts*

g) *Statutum eſt, nocte ſanctæ Nativitatis Domini Salvatoris, Lyturgias celebrent, & hymnum Angelicum in eis ſolemniter decantent, quoniam et eadem nocte ab Angelo paſtoribus nunciatus eſt, ſicut ipſa veritas teſtatur.* Teleſph. Epiſt. decret. Tom. 1. Concil. pag. 117. h) Luke 2. 8. unto verſe 20.

i) *Domini natalem quocunque die 8. Calend. Jan. venerit, debemus celebrare.* Magdeb. Centur. 2. c. 6 Hoſpin de orig. Feſt. Chriſt. Menſ. Decemb. die 25. *Theoph.* Approved by M. *Perkins* 2. Vol. In his Demonſtrat. of the Problem, p. 597

k) *Adeſt Chriſti multum deſiderata et diu expectata Nativitas, adeſt ſolemnitas inclyta; et in præſentia Salvatoris grates et laudes viſitatori ſuo per orbem terrarum ſancta reddit Eccleſia.* Cypr. de nativit. Chriſti, To. 3. Approved by *Zanchy* in 4. præcept. q. 2. Theſ. 2. and M. *Perkins* dd. Il. p. 492.

(l) *Apud Nicomediam quum natalis Chriſti feſtus adeſſet dies, & multitudo ætatis omnis, quæ Chriſti nomine cenſetur, in Templo Natalem ejus celebraturæ convenîſſet, Dioceſianus tyrannus veluti opportunum tempus et lucroſam occaſionem nactus, per quam ſeſaniam & furorem ſuum adimpleret, miſit eo qui templum clauderent, et ignem circumcirca accenderent; et ſic eos omnes viginti millium numerum explentes in cinerem redegit.* Niceph. Hiſt. Eccleſ. l. 7. c. 6.

Nativity, saith; *I am confident that the heavenly powers do also this present day celebrate the Feast together, and leap exceedingly for joy; if verily they be endued with the love of* GOD *and men* m.

Ambrose hath left us six most Divine Sermons which he preached *on the Anniversary day of Christs Birth* n.

Epiphanius *recordeth this day among the solemne Feasts of the Catholique Church* o.

Hierome saith, that *the day kept in memory of our Lords Nativity, is the day on which the ancient report runnes he was borne* p.

Valentinian Emperour of the West; **Theodosius** the Great, and his son **Arcadius** Emperous of the East, by Imperiall decrees authorized *the Feast of the Nativity* q.

In the fift age,
from the yeer 400. unto 500.

Chrysostome, hath one Homily or Sermon *on the day of Christs Birth* r. **Maximus** Bishop of Tours in France hath six s. **Leo** the Great hath ten t. **Chrysologus** one u. **Fulgentius** one x. Hitherto are the dayes of *the Pure and Apostolique Church* y.

Now that *the Birth-day of Christ* was duly solemnized from the first 500 yeeres downward z, even to the times of *Reformation*, is as cleer as the sun at noone day a: and therefore we shall omit the proofe thereof, (esteeming it no lesse ridiculous then unprofitable to insist on that which no man denies) and come directly unto the *Reformed Churches*, whose judgement and practice in this particular, we shall faithfully deliver; that the mouthes of all such may be stopt, who under a false and vaine pretence of seeking *an Vniformity in Discipline with other Reformed Churches* b, do defame

(m) *Virtutes cœlestes quoq; hodierno die simul Festum celebrare, ac lætitia gestire confido; si quidem hominum Deiq; amore præditæ sint.* Greg. Naz. Orat. 38.
n) Ambr. Serm. 12, 13, 14, 15, 16, 17.
o) Epiph. libro, cui titulus est, *Compendiaria vera doctrina de fide Cathol. & Apostol. Eccles.*
p) *Dies, quæ traditur natus.* Hieron. To. 9. pag. 82. G.
q) *Zaga Zabo*, quoted by *Willet* in his Synops. 9 gen. controvers. q. 8 p. 406.
r) Vide Chrysost. opera, post exposit. cap. 1 Lucæ.
s) Vide Homil Hyemales Maximi Episc. Turonens.
t) Leo. Mag. in solemnit. Nativ. Dom.
u) Chrysolog. §. 175
x) Fulgent. Hom. l. 1
y) *Ecclesiæ Apostolicæ nomine intelligo, usq; tempora Gelasii Episc. Rom.* Zanch. in 4. præcept. Thes. 2 de dieb. festis

z) *Justin* Emperour of the East, about the yeer of salvation 523. decreed, that the Feast of the holy Nativity of Christ should be observed. *Niceph. Hist. Eccles. lib. 7. cap. 28.*
a) See the Magdeburg Centuriatours in every Century. c. 6. b) Perth Assembly refuted, pag. 85. 86.

and

and endeavour to ſuppreſſe the moſt ancient and commendable obſervation of this and all other Feaſt-dayes whatſoever.

The Churches of **Helvetia** or *Switzer-land*. *If* (ſay they) *the Churches do religiouſly celebrate the memory of the Lords Nativity according to Chriſtian liberty, we do very well allow of it* c.

The Churches of **Bohemia**. *Many of the ancient Ceremonies* (ſay they) *and ſuch as were brought in by cuſtome, ſo neer as may be, are retained among us even at this day: of this ſort be certain daies appointed for Feaſt-daies and Holy-daies; as the Nativity of Chriſt*, &c d.

The Church of **Bremen** keeps the Feſtivall day of *Chriſts Birth* e.

The Church of **Augſpurg**. *As for us we teach that thoſe traditions are not to be condemned, which command nothing againſt the Lawes of God, and have a civill uſe & end, namely, ſuch as are ordained to this end, that things might be done orderly in the Church. Of which ſort are the traditions about Holy-daies, the Lords-day, the Nativity*, &c f.

The Churches of **Denmark, Sweden**, and all other **Lutheran** Churches, do ſolemnely obſerve the Feaſt of *the Nativity of Chriſt*, and on that day uſe proper Hymnes of thanſgiving, made by *Martin Luther* himſelfe g.

The Church of **Geneva**, *does celebrate the day of the Nativity* h.

In **France** *their moſt notable Preachers give the Communion on that day, as did alſo the ancient Primitive Churches throughout the world* i. *So did the* **Scottiſh** *Church alſo for* 800. *yeers afeer Chriſt, before ever it was polluted with Popery* k.

Zuinglius, Rectour of the Church of *Zurich*, accounts the *Birth-day of our Lord* amongſt thoſe Holy-daies, which he would have obſerved l.

Zanchy, Profeſſour of Divinity in the Univerſity of *Hei-*

c) The Latter confeſſion of *Helvetia*, chap. 24.

d) Confeſ. of *Bohemia*, chap. 15.

e) See the ſecond Regiſter in the end of the Pſalms, tranſlated by *Amb. Lobwaſſer*.

f) Cont. of *Auſpurg* Art. 4.

g) See the Pſalms, Hymns, and ſpirituall Songs of Dr. *Martin Luther*, commonly uſed in their Churches.

h) *Perth Aſſembly* reviewed, pag. 85.

i) Ambroſ. Serm. 17. *Alii quotidie communicant corpori & ſanguini Dominico, alii certis diebus accipiunt; alibi nullus dies intermittitur, quo non offeratur, alibi Sabbato tantum et Dominico, alibi tantum Dominico: Et ſi quid aliud hujuſmodi animadverti poteſt, totum hoc genus rerum liberas habet obſervationes.* Auguſt. Ep. 118.

k) See the life of *Will: Cowper* Biſhop of *Galloway*. p. 12.

l) *Zuingl.* Tom. 1. Art. 25.

Heydelberg, and an eminent Father of the Proteſtant Church, expreſſely affirmeth, *Though the Church of Chriſt be at liberty to chooſe unto her ſelf what daies, beſides the* **Lords**, *ſhe will have to be ſanctified*, or ſet apart unto holy uſes; *yet it is better, more worthy of praiſe, and more profitable to ſanctifie thoſe which the ancient, the Apoſtolique, and the purer Church hath alſo accuſtomed to ſanctifie. Of which number he accounts the day of Chriſts birth to be one* m.

Polanus, Profeſſour of Divinity in the Univerſity of *Baſil*, placeth *the Feaſt of the Nativity of Chriſt*, under the title of *The anniverſary Feaſts of the New Teſtament*; which he defines to be, *Holy times appointed among Chriſtians for the worſhip of God in publique*; That is, *For to maintain the conſent of faith amongſt themſelves by the preaching of Gods word and the uſe of the Sacraments, and with one accord to yeeld due worſhip unto God, in the ſacrifice of thanksgiving, prayers and alms* n.

John Gerhard, Profeſſour of Divinity in the Univerſity of *Iena*, hath gathered together many excellent and godly ſentences out of the Fathers for the furtherance and help of our meditations *on the day of Chriſts Nativity* o.

We ſee then apparently that the Celebration of this Feaſt, is confirmed by the judgement and practice of the Chriſtian Church in all ages.

m) *Quanquam Eccleſia Chriſti libera eſt, quos velit, præter Dominicum, dies ſibi ſanctificandos eligere; honeſtius tamen eſt, laudabilius, atq; utilius, eos ſanctificare, quos etiam vetus, atq; Apoſtolica pariterque Eccleſia ſanctificare ſolita eſt.* Zanch. in 4. præcept. de diebus feſtis, quæſt. 2. Theſ. 2. & ſequent.

n) *Tempora ſacra cultui divino inter Chriſtianos deſtinata publice — ad alendam fidei conſenſum inter ipſos per prædicationem verbi Dei et uſum Sacramentorum, et exhibendum unanimiter cultum Deo debitum in ſacrificio gratiarum actionis precum et eleemoſynarum.* Polan. Syntag. Theol. lib. 9. c. 35.

(o) *Ex veteribus Eccleſiæ doctoribus collegi.* Gerhard. Aphoriſ. Epiſt. Ded. & pag. 63. uſque ad pag. 70.

SECT.

SECTION VI.

That *in all probability our Saviour was borne on the 25. day of* December.

FOr the right understanding of this Position, we must know, that *Iulius Cæsar*, 44. yeares before the birth of *Christ*,, [a] observing the falsenesse of the Accompt then in use, ordained the yeare to consist of 365. dayes, and 6. houres, which 6. houres in 4. yeares made 24. houres, or a day Civill, and were added unto the end of *February*: By reason whereof every fourth yeare contained 366. dayes, and was called *Annus Bissextilis*, the Bissextile or Leap-yeare, because the sixth of the Calends of March was twice written [b].

This Accompt for many yeeres seemed to have *no sensible* errour; [c] yet in progresse of time it was discovered to be not so exactly agreeable with the *naturall motion* of the Sun. For the *Iulian* yeere exceeding the true *Solar* yeere 10. minutes and 48. seconds, caused the *Equinoxes* and *Solstices* yeerely to change their places and fly back so many minutes and seconds. Whereupon Pope *Gregory* the XIII. by the advice and direction of *Antonius Lilius*, and other excellent Mathematitians, in the yeare of *Christ* 1582. did correct the Calender; making the yeare to consist of 365. dayes, 5. houres, 49. minutes, 12. seconds: [d] And that the *Vernall Equinoxe*, which then was on the 11. day of March, might be reduced unto the 21. of March, as it was at the time of the first *Nicene Councell*, [e] *he commanded* 10. *dayes in the month October*, viz. *from the* 4. *day to the* 14. *to be left out; so as the* 4. *day of the month was accompted for the* 14. *day* [f]. Hence it comes to passe, that the new

a) Bucholz. Ind. Chronol. pag. 114, 115.

b) *Nam* 24. *Februar. divi Matthiæ vigilia cel.bratur, atque it. festus dies* 25. *differtur, nihilo secius tam die vigiliæ, quam die festo* 6. *Calend. Martias dicitur.* Vide Compendium Pier. Valerian. Bellunnes. in sphæram. pag. 223.

c) *Sol abscindit circulum signorum in* 365. *diebus, et quarta unius diei prætervem modicam, quæ nullius est sensibilitatis.* Sphær. Johan. a Sacrobosco. c. 4.

d) Eustach. Phys. parte 2. Tract. 1. de Mundo & Cœlo. quæst. 6.

e) An. Dom. 325. according to *Bucholzerus*, but 320. or 322. according to others.

f) *Iussit Papa in mense Octobri a* 4. *usque ad* 14. *Octob. præteriri dies* 10. *ita ut quartus mensis dies haberetur pro decimo quarto die: ut æquinoctiorum ac Solstitiorum dies reducerentur ad antiquas illas metas, quas in Concilio Niceno determinarunt S. S. Patres.* Bucholz. Ind. Chron. pag. 714.

Accompt is alwayes 10. dayes before the old.

But as to the preciſe *day of Chriſts Nativity*, both Accompts are erroneous: For if we ſumme up the exceſſe of the *Iulian* yeare (which is, as we ſaid, 10. minutes and 48. ſeconds) from the time of *Auguſtus Ceſar*, when our *Saviour* was borne, untill this preſent yeare, 1643. we ſhall finde that the *Winter Solſtice* is gone back from the 25. day of *December* g 12. dayes 7. houres, 44. minutes, 24. ſeconds: And therefore the *Gregorian* Accompt (being grounded on the *Nicene Councell*, when as it ſhould have beene reduced to the time of Chriſts Nativity) erreth almoſt 2. dayes; but the *Iulian* Accompt more then 12. dayes; and which is ſo much the worſe, is going every yeare farther and farther from the truth h. Nevertheleſſe we grant that the *Iulian* Accompt, though it remaine un-reformed, may yet for ſome hundred of yeares be uſed without any groſſe and palpable diſordering of the times.

Having now laid open, wherein and why theſe Accompts differ, as alſo how they may with eaſe be reduced unto the juſt and exact day of *Chriſt Nativity*; wee proceed to the proofe of that wherein both Accompts agree, i *to wit*, *That Chriſt was borne on the 25. day of December*, which we ſhall evidence by the cleare teſtimonies of the Fathers and other approved Writers, Ancient and Moderne.

Ambroſe his expreſſion is moſt divine and elegant, k *Length of nights had poſſeſſed the whole day, had not the comming of Chriſt ſhined gloriouſly in the very ſhortneſſe of daies: who, as by his Birth he diſpelled the darkneſſe of mens ſins, ſo alſo in the day of his Nativity he cut off the darkeneſſe*

g) *Tempore Auguſti Octaviani, ut obſervat Plinius, brumæ dies vigeſimo quinto Decemb. erat: quo die natus eſt Conſtius aſſertor noſter.* Valer. Bellunenſ. compend. in Sphæram, p. 124. In the time of *Auguſtus Octavian*, as *Pliny* obſerveth, the ſhorteſt day was on the 25. of *December*, on which day Chriſt our Redeemer was born.

h) *Niſi annus aliquando corrigatur futurum olim eſt, ut ſalutis noſtræ natalitii dies, qui brumales olim erant, in vernum tempus invadant, Paſcha in ætatem.* Valer. Bellunenſ. dd. l.

i) Vide Calend. Julianum & Rom. Baron. apparat. ad annal. Eccleſ. ſub finem. Genebr. Chron. l. 3. pag. 479. Gualterius Tab. Chronograph. a Chriſto nato, fol. 2. Gordon. Leſmor. Chron. Tom. 2. in Apparat. c. 4.

(k) *Occuparverat totam diem noctium longitudo, niſi in ipſa dierum brevitate Chriſti refulſiſſet adventus: qui ſicut ortu ſuo humani generis peccatorum tenebras diſcuſſit, ita & die Nativitatis ſuæ caliginum tenebras amputavit, & uno eodemq; ortu lucem pariter intulit & hominibus & diebus. Vnde non eſt mirum ſi creſcit dies, quæ gemino fulgoris ſplendore veſtitur Ambroſ.* Ser. 13.

darkeneſſe

darknesse of [illegible] *by one and the same rising brought light as well to men as dayes. Whence it is no marvaile if the day increaseth, which is cloathed with a double splendour of brightnesse.*

Augustine saith l *Iohn was borne as the Church by tradition teaches, on the 24. day of Iune, even when the dayes begin to shorten;* m *but our* **Lord** *was borne on the 25. day of December, even when the dayes begin to lengthen. Heare Iohn himselfe confessing; He must increase, but I must decrease* n.

Chrysostome, *that wise interpreter of the secrets of God, the eye of the Church in Byzantium* (now called Constantinople) *and of all other Churches* o, after an exquisite debate of this point, concludeth thus. *Christ who at the Nativity of Iohn had now been conceived three moneths in the pure and undefiled womb; to the end that he himself also should fulfill nine moneths according to the course of humane birth, there remained for him six moneths more; which six moneths are from the 24. of Iune unto the 25. of December. And when nine moneths were ended, in the beginning of the tenth,* **Christ** *was born in the world* p.

Orosius saith, *Christ was borne on the 25. day of December, when all increases of the ensuing yeer do first begin* q.

Bernard saith, *Christ was borne in winter, he was borne in the night* r.

Nicephorus saith, s *It was then the 25 day of December; when, O thou* **Word of God,** *the unspeakeable mystery of thy goodnesse and love towards mankind, and the*

l) *Joannes natus est, sicut tradit Ecclesia, octavo Calendas Julias, cum jam incipiunt minui dies: Dominus autem natus Octavo Calendas Januarias quando jam incipiunt crescere. Audi ipsum Joannem confitentem:* Illum opporet crescere, me autem minui. August. in Psal. 132. & de Trin. lib. 3. c. 5.

m) According to the true accompt; from which the *Julian* hath varied more then 10 daies, as we shewed before.

n) John 3. 30.

o) Ὁ τοῦ Θεοῦ ἀπορρήτων σοφὸς ὑποφήτης Ἰωάννης, ὁ τῆς ἐν Βυζαντίῳ ἐκκλησίας καὶ πάσης ὀφθαλμός. Isid. Pelusiota. lib. 1. Epist. 156.

p) *Christus qui in nativitate Joannis jam trium mensium incorrupta vulvæ fuerat conceptus, supererant ei, ut & ipse secundum humanam nativitatem suppleret menses novem, alii menses sex, qui nunc ex octavo Calendas Julias in Octavo Calendas Januarias sunt menses sex. Quibus suppletis novem mensibus, initiante decimo Christus mundo natus est.* Vide Chrysost. expos. cap. 1. Lucæ. q) *Natus est Christus* VIII. *Kalend. Januarii, quando primum incrementa omnia anni venientis incipiunt.* P. Oros. lib. 7. cap. 2. r) *Hieme natus est, nocte natus est Christus.* Bernard in Nat. Dom. Serm. 3. s) *Vigesimus & quintus tum mensis Decembris erat dies, quam ineffabile pietatis & amoris erga genus humanum tua,* Verbum Dei, *maximumq; inenarrabilis partus perficitur mysterium.* Niceph. Hist. Eccles. l. 1. c. 12.

exceeding great myſtery of thy n *th was ac-*
compliſhed.

Chemnitius ſaith, *It is the common opinion that the 25. day of December ſhould be hallowed for a remembrance of the day of our Lords nativity* t.

t) *Vulgaris opinio eſt, 25 diem Decembris eſſe memoriæ Natalis Domini ſacrum* Chem. Harm. Evangel. cap. 8.

Genebrard hath ſhewed *out of their own Accompts and Kalenders, that the Egyptian and Greek Churches did celebrate the Birth day of Chriſt as we do, on the 25. day of December* u.

u) Genebr. Chron. lib. 2. pag. 266. 267.

And though concerning this matter the Scriptures have given no peremptory determination, (for then diſpute were impious, and tradition needles) yet ſo farre are they from being repugnant, that upon a judicious examination they will appeare very conſonant thereunto.

When our *Saviour* was baptized of *Iohn, he began to be about thirty yeares of age*, ſaith Saint *Luke* x, Had he onely ſaid, *he was about thirty yeares*, we might have conceived him to have been as well ſomewhat more as leſſe: but by adding theſe words, *he began to be*, the Evangeliſt implies, that he was not full thirty yeers, and yet that he wanted but litle, perhaps one day or two; for he was well nigh, *he* began (ſaith he) *to be about thirty yeares of age.* And indeed the entring into his Miniſtery at the time of his Baptiſme (which all men grant he did y) is a ſufficient proof that he wanted very litle and no conſiderable time of being *thirty yeares old* z.

x) Luk. 3. 21. 23.

y) Beroald Chron. lib. 3. c. 1. Chemnit. Harm Evangel. in Prolegom. c. 3. Polan. Syntag. Theol. lib. 6. c. 55. Becan. Loc. commun. 47. §. 37.

z) Numb. 4. 23. 30. 47. *Si quis triginta ætatis annos non impleverit, nullo modo presbyter ordinetur, etiam ſi valde ſit dignus: quia & ipſe Dominus tricesimo anno baptizatus eſt, & cæpit docere.* Mart. Brach. lib. can. Græc. cap. 20.

After his Baptiſme *immediatly the ſpirit driveth him into the wilderneſſe* a. And though *beyond jordan* b there were many wildernesſes at hand: yet let us admit for journey 5 dayes

He was there in the wilderness c 40. da.

When thoſe dayes were ended the Devil taketh him up into the holy City, and ſetteth him on a pinacle of the Temple: Afterwards, *taketh him up into an exceeding high mountain, and ſheweth him all the Kingdomes of the*

a) Mark 1. 12.
b) John 1. 28.
c) Mat. 4. 1. 2. Mark 1. 13. Luke 4. 2.

the world and the glory of them in a moment of time d. For which (though for ought we know theſe temptations might be within the ſpace of one day) yet we admit 2 da.

The Devil having *left him*, Chriſt returneth unto *Bethabara beyond Iordan, where Iohn was baptizing* e. For which let us admit, as we did for his progreſſe 5 da.

He was with *Iohn* f 3 da.

The day following, he began his journey towards *Cana of Galilee* g; a Town diſtant from *Bethabara* 66 Engliſh miles h. For which let us admit 6 da.

There was a marriage in the ſaid Cana i, after his comming thither 3 da.

And becauſe we read of a marriage-feaſt that *laſted ſeven dayes* k, we ſhall admit that this feaſt alſo (though probably it was not ſo long) laſted 7 da.

After this marriage feaſt, *that is*, when this feaſt was ended, *Chriſt went down to Capernaum* l; a Town diſtant from *Cana of Galilee* neer 30 Engliſh miles. For which journey let us admit 3 da.

He continued not there many dayes m: let us grant 6 da.

Then *the Iewes Paſſeover was at hand, and Ieſus went up to Ieruſalem* n; diſtant from *Capernaum*, 72 Engliſh miles. For which journey let us allow 8 da.

He was at *Ieruſalem* ſome certaine dayes before the *Feaſt of the Paſſeover* o: let us admit 4 da.

In all 92 dayes.

d) Mar. 4.5,8. Luk.3.5.

e) John 1.28.

f) The firſt day is expreſſed, Joh.1.ver.26 The ſecond, ver.29. The third, ver.35.

g) Compare Joh.1. 43.with chap.2.1.

h) According to the deſcription of *Canaan* ſet forth by Mr. *John Mare*, and Mr. *John Speed*, which are of all others the exacteſt.

i) John 2.1.

k) Judges 14.10,17.

l) John 2.12.

m) John 2.12.

n) John 2.13.

o) Compare John 2. ver.14.with ver. 23.

Theſe ſummed up, amount unto 92 dayes, or 3 moneths; ſo that (if conjectures guided by reaſon do not very much faile) our Saviour at the firſt Paſſeover after his Baptiſme was 30 yeares old, and about 3 moneths: At the ſecond Paſſeover p was 31 yeares old and about 3 moneths: At the third Paſſeover q was 32 yeares old and about 3 moneths: At the fourth Paſſeover r was 33 yeares old and about 3 moneths ſ: on the eve whereof he was crucified, which the Iewes call

p) John 5.1.

q) John 6.4.

r) John 13.1.

ſ) See the Scriptures Harmony, p.46,47.

the Preparation day r; and was the 25 day of March u. Now accompting 92 dayes backward from the 25. day of March, the Birth-day of our Saviour will fall neer the 25 day of December according to the teſtimonies of the Fathers and Writers before alledged, and the tradition of the Churches of God.

Howbeit of late there are riſen up a ſort of wild-braind Zelots; who, carried on with an earneſt deſire of introducing all manner of novelties (whereby *the ancient and Apoſtolicall Church of England* x might be rendred contemptible) have buzzed into the heads of ſome ignorante people, that Chriſt was borne in the moneth of *September*, when the Sun entring into *Libra* makes the ſecond *Equinoctiall*. An opinion not dreamed of, untill *Beroaldus* publiſhed his *Chronology* y: and it is worth our paines to obſerve, how well the Maſter and Schollers do agree touching the age of our Saviour.

Beroaldus ſaith, that Chriſt lived 32 yeares and an halfe z: And by thoſe words of Saint *Luke*, *Ieſus began to be about thirty yeares of age* a, he underſtands, he was almoſt 29 yeares old: as if when the Scriptures expreſſe *about* 5000 b, their meaning was, *almoſt* 4000. But his prime Scholler noting the abſurdity of this expoſition, grants Chriſt to be 30 yeares old at his Baptiſme; yet by coyning one Paſſeover, he out-runs the truth, and makes him to have lived 34 yeares and an half c. Others affirme, that he was about 33 yeares old when he ſuffered d: which expreſſion does beſt pleaſe theſe Doctours, for whether he were 32 and an halfe, or 33 and a quarter, or 33 and an half; yet ſtill they are in the right who ſay, he was *about* 33.

And becauſe they cannot produce ſo much as one poore ſtumbling writer for the countenancing of their paradoxes, they endeavour to ſubvert the common and Or-

t) Mat. 27. 62. Mar. 15. 42. Joh. 19. 31, 42.

u) *Octavo Calendas Aprilis conceptus, quo & paſſus.* Aug. de Trin. l. 4. c. 5. *Conceptus et paſſus Chriſtus menſe Martio 8. Calend. Aprilis.* Chryſoſt. Expoſ. c. 1. Luc.

I wo things we muſt note. One is, that the 25. day after the true Accompt, is on the 13. day of our March here in England; becauſe the *Julian* which we follow, doth erre ſomewhat more then 12. dayes. The other is, that the Hebrew Moneth *Abib*, alias *Niſan*, doth begin on the laſt day of our February: but on the 12. of March, according to the true Accompt.

x) Uſſerius Archiep. Armach. de Britan. Eccleſ. primordiis, c. 1.

y) Anno Dom. 1577

z *Certe mortuum illum ſtiſſe pro nobis in cruce oportet anno Tiberii 18. tum quum ætatis annum ageret 33. id eſt, quum annos compleviſſet triginta duos et dimidium.* Beroald. Chro. l. 3. c. 8. (a) Αὐτὸς ἦν ὁ Ἰησοῦς ὡσεὶ ἐτῶν τριάκοντα ἀρχόμενος. Luk. 3. 23. (b) ὡσεὶ πεντακισχίλιοι. Joh. 6. 10. (c) Scalig. de emendat. temporum, l. 6. d) Wolph. Chronol. l. 1. *H. Broughtons* Conſent of Scripture.

thodox

thodox opinion by cavils, halfe-reaſons, and forgeries: whereof we ſhall here by way of objection, deliver a juſt and exact catalogue, faithfully collected.

The firſt Objection. *In the midſt of the week, he ſhall cauſe the ſacrifice and the oblation to ceaſe* c. *The Prophet ſpeaketh here of the laſt weeke, which if you divide into two equall parts, you ſhall finde the middle of it to be in the ſeaventh moneth of the fourth year, becauſe the weeke ends in the moneth* **March**, *wherein our Lord ſuffered* f. Therefore our Saviour was baptized and conſequently borne in *September*.

The Anſwer. Chriſt may be ſaid to *cauſe the ſacrifice and the oblation to ceaſe*, two manner of wayes: either *by way of conſummation*, or, *by way of preparation*. 1. By way of *conſummation*; and this was not *in the midſt*, but in the end *of the* laſt *week by the ſacrifice of himſelf* g: implied in thoſe words, *Conſumatum eſt, It is finiſhed* h; and alſo by *the vaile of the Temple rent in twaine* i. 2. By way of *Preparation*; and this was either *Immediatly*, by himſelf, when he was baptized & entred into his Miniſtery; being *neer the midſt* k, but not preciſe *in the midſt of the* laſt *week*. For the fore going particular examination of the dayes we have ſufficiently ſhewed, that the time betwixt the Baptiſme of Chriſt, & the next Paſſeover, cannot with any probability be extended beyond the ſpace of 3 moneths. Or **Mediatly** by his fore-runner, herald, and *meſſenger Iohn the Baptiſt*; who *preaching the Baptiſme of repentance* l, did ſo *prepare the way of the Lord*, that all *ſacrifices, oblations*, Legall rites and ceremonies were afterwards without ſcruple forſaken and abandouned. Hence our Saviour ſaith, *The Law and the Prophets were untill Iohn* m: and thus *in the*

c) Dan 9.27. *In dimidio hebdomadæ ceſſare faciet ſacrificium & oblationem. Loquitur hic Propheta de ultima hebdomada, quam quia deſinit in menſe Niſan, quo paſſus eſt Dominus, ſi dividas in duas partes æquales, medietatem ſuam in anni quarti menſe Tiſri habere deprehendes.* Bercald. chron. l. 4 c. 2.

g) Heb. 9.26. & cha. 7.18, 19 & cha. 8.13 Coloſſ 2.17. *Sacrificia externa ac typica omnia Chriſtus ſuo ſacrificio implevit et abrogavit.* Polan. Syntag. Theol. l. 9. c. 30. Urſin. explicat. catechet. quæſt. 92. §. 3.

h) John 19.30.

i) Mat. 27.51. Mark 15.38. John 4.23. *Velum Templi fiſſum eſt in duas partes a ſummo uſq; ad imum ut indicaretur abrogatam eſſe typicam ingreſſionem Summi Sacerdotis Levitici in ſanctum ſanctorum & deinceps inutilem fore, una cum aliis ceremoniis Legalis ſacerdotii.* Polan. Syntag. Theol. lib. 6. cap. 18.

k) The Scriptures Harmony. pag. 48.

l) Mark 1. 2,3,4.

m) Matth. 11. 13. Luke 16. 16. *Ioannes Baptiſta Anno 15. Tiberii Cæſ. vocatione divina excitatus pœnitentiam prædicare incipit; veteris Teſtamenti abrogationem inſtituto baptiſmo ordiitur.* Bucholz. Ind. Chronol. pag. 145.

midſt

midſt of the laſt *weeke* Chriſt preparatively by *Iohn ceaſed the ſacrifice and the oblation to ceaſe*; For *Iohn* the Baptiſt began to preach in the moneth *September*, ſoon after the Feaſt of Trumpets n.

n) Levit. 23. 24. Numb. 29. 1. Func. Comment. in Chron. log. li. 2.

The ſecond objection; *Clemens Alexandrinus writeth, that they who very curiouſly have ſought after the yeare and day of our Lords birth, have referred it ſome unto the 25. day of the month of May, ſome unto the 25. day of Aprill* o. Therefore in his time p the day of Chriſts birth was not certainly knowne q.

o) *Eos qui curioſius annum nati Domini & diem requiſierunt, partim retuliſſe ad vigeſimum quintum diem menſis παχων Ægyptiorum, partim retuliſſe ad vigeſimum quintum diem Pachon*, ſcribit, Clem. Alexandr. ſtrom. lib. 1.

p) About the yeare of the Lord 195.

q) Beroald. Chron. lib. 3. c. 8. Scalig. de emendat. Temp. lib. 6. Calviſ. Iſag. Chronolog. c. 46.

The Anſwer. If this argument be good, then there is no point either in Divinity or Philoſophy *certainly knowne*; becauſe there is no point which is not through ignorance, wilfulneſſe, or an itching affectation of ſingularity by ſome contradicted; at leaſt queſtioned. Howſoever had theſe *curious ſearchers* ſhewed us where S. *Luke* ſaith, that *Chriſt was conceived in the ſixth month of the Legall yeere*, we would have concluded with them that Chriſt was borne either in *May*, by reckoning from *Auguſt excluſively*, or in *Aprill*, by accompting from *Auguſt incluſively*: but there can be nothing more certaine then that they are miſtaken. For the Angell *Gabriel* does directly ſay, *this is the ſixth month* (not from the beginning of the yeere, but) with her, who was called barren r; that is, from the conception of *Iohn the Baptiſt*. Nor does *Clemens Alexandrinus* afford theſe *ſearchers* any more credit then the bare mentioning of their groundleſſe phanſies; which truly is more then they deſerved.

r) Luke 1. 36.

The third Objection. *Bede* affirmes, that *the Indictions began on the 24. day of September* ſ; and that *our Lord was borne* (indictione quartâ ineunte) *when the fourth Indiction began*: Therefore Chriſt was borne on the 24. day of *September* t.

ſ) *Incipiunt Indictiones ab VIII. Calendas Octobris, ibidemque terminantur.* Beda libro de ratione Temporum, c. 46.

t) Beroald. Chron. lib. 3. c. 8.

The Anſwer. *Bede* does not ſay, that *our Lord was borne* when the fourth Indiction began, but *in the fourth Indiction according to Dionyſius* u; which words are too generall

u) *Quarta indictione ſecundum Dionyſium natus eſt Dominus.* Beda lib. dd. c. 47.

generall for us to conclude thence the yeare of *Christs* Birth, much leſſe the month, leaſt of all the day. And yet conſidering that *an Indiction is the ſpace of* 15. *yeares* x, he might very well have ſaid ſo; though Chriſt were not borne till the end of 3. months after the firſt day of the *Indiction:* as we ſay frequently, that ſuch a thing was or hapned in the beginning of our *Kings* reigne, though it were 3. 6. or 10. moneths after the firſt day of His reigne.

x) *Indictio eſt ſpacium quindecim annorum.* Bucholz. Chronol. pag. 131.

The fourth Objection. Taxes and Collections of Tribute began on the 24. day of *September*; as appeares by the *Indictions*, which were inſtituted *to beare accompt of the payment of tribute* y: Therefore *Auguſtus Cæſars Decree* at our Saviours Birth *that all the world ſhould be taxed went out* z on the 24. of *September*, and ſo *Chriſt* was borne on that day a.

y) *Hoptons* Concordancy of yeares. chap. 32.
z) Luke 2. 1.
a) Berold. ibid m.

The Anſwer. We deny the Argument: For it is a moſt abſurd inference, *viz.* becauſe the ordinary and yeerely taxes, collections of tribute, and Indictions (which were invented in the time of *Conſtantine* the Great, and ordained by Him 312. yeares after *Chriſt* b) began on the 24. day of *September*; therefore that extraordinary and moſt remarkable taxe decreed by *Auguſtus Cæſar* when our Saviour was borne, began on the ſame day. Nay, here is a cluſter of abſurdities: For if the iſſuing forth of Cæſars decree and our Saviours Birth were on the ſelf-ſame day, then was the decree ſent from Rome to Nazareth, above a 1000. miles diſtant, and from Nazareth *Joſeph with Mary his eſpouſed Wife great with child* c, and expecting every houre to be delivered, muſt forthwith poſte 95. Engliſh miles unto *Bethlehem*, all in one day. But who knows not that *Errour begets errour?*

b) *Æra indictionum Cæſarea, in ſcriptoribus Græcis uſitatiſſima, incipit* 24. *Septembris, Anno Chriſti* 312. *inſtituta fuit a Conſtantino Magno.* Bucholz. Ind. Chronol. pag. 212. Calviſ. Iſag. Chron. c 9. *Cyclus indictionum inſtitutus eſt in Concilio Nicæno, qui poſt quindecim annos in orbem redeat. Romani hanc æram indictionum inceperunt a Calendis Ian ſequentibus: quos, & nos hodie ſequimur.* Alſted. 2. Chronol. Epocharum § 6. c) Luk. 2. 4, 5.

The fifth Objection. *A Iew* d *would not ſoone be-*

d) No marvaile if theſe *Septembrians* oppoſe the tradition of *Chriſts* Church, when the Jews beliefe is the rule of their doctrine.

leeve that a wise Emperour as Augustus was, would command poore men to come in winter to their owne Townes. Neither was it the fit time for the Shepheards to be in the field. And as Baptisme was according to his Birth-month, it was not wholesome for men to goe up to the head in water in mid-winter. Therefore *Christ* was not borne in *December* [e].

The Answer. The land of *Canaan* (now called *Palestine* [f]) is found to extend it selfe from the degree 30. and 52. scruples, unto the degree 33. and 44. scruples of Latitude or Elevation; And for Longitude, it is placed betwixt the degree 64 32. minutes, and the degree 69. and 10. minutes [g]: so that it is included fully and wholly within the third Climate [h]: the same Climate in which *Fez* and *Morocco* [i] are situate; where the winter-season (as every Geographer and Mariner will tell us) is hotter then our *May* here in England: and yet *Palestine* in heate exceeds *Fez* and *Morocco*, because it lyeth above 40. degrees neerer the East then they doe [k].

This also may be collected out of the Scriptures; For in regard that *a sheafe of the first fruits of harvest* was yearely offered on the second day after the *Passeover* [l], which was the 16. day of the Jews month *Abib*, aliàs *Nisan* [m], and is with us the 27. of *March*; (which 27. according to the true accompt fals on the 15. of our *March*) It must necessarily follow, that the temperature of the month *December* in the land of *Canaan*, is answerable to our *May*, if not *Iune*: Though therefore *a disobedient and gainesaying* [n] Jew *will not believe*, yet an understanding Christian cannot but grant, that the

e) Beroald. lib. dd. c.dd. Hospinian. de orig. fest. Christ. mens. Decemb. Calvis. Isag. Chron. c.46. Broughtons *Advertisement of Corruptions.* pag.43,44.

f) *Quasi terra Palestinorum*, the land of the Philistines. Vide Vatabl. translat. Bibl.

g) According to the observations of Mr. *Iohn More* and Mr. *Iohn Speed.*

h) Eustach. in Append. Tract. 1.part. 2.de Phys.

i) Note, that Africa tooke its name from ἀ & φρίκη, that is, *without cold.*

k) Carpenters Geography. lib.2. c.3. Theoreme 10.

l) Levit 23. 5,6,10. compared with Deut. 16.1,9,10.

m) *Secunda azymorum die, quæ est mensis hujus decima sexta, frugibus demissis & hactenus intactis incipiunt frui: æquumque rati Deum hujus ubertatis authorem per gratitudinem honorari, hordei primitias offerunt.* Joseph. Antiqu. Jud. lib. 3. cap.10. See *Perkins* 2. volum. pag 680. *In Palestina Messem hordeaceam inchoatam fuisse statim post Pascha, & ante Pentecosten absolutam fuisse etiam triticeam messem certum & manifestum est.* Chemnit. Harm. Evang. Prolegom. cap. 3.

n) Rom. 10.21.

season

season of the yeare did no way hinder the convenient execution of Cæsars decree; nor the Shepheards being in the fields, nor our Saviours going into the River *Iordan* in *December*.

The sixth Objection. The Church of *England* does not celebrate the true day of *Christs Birth*: therefore the Church of *England* is erroneous.

The Answer. Wee deny the Antecedent; for though the Church of *England* does not celebrate the true day exactly and precisely taken, as wee said before: yet shee celebrates the true day according to the *Iulian* Accompt, which Accompt is yet generally embraced by the Protestants and not to be despised o. Neverthelesse *it is not the day but the benefit we remember, which no good Christian will deny should bee done* p.

The seventh and last Objection. Christ was borne in the *night* q: Therefore He was not borne on the 25. *day* of *December*.

The Answer. The day is of two sorts; *Naturall*, or *Civill* r: *The naturall day* is the time from Sun-rising unto Sun-set; whose opposite is the *night*, from Sun-set unto Sun-rising. *The Civill day* is the space of 24. houres, in which time the Sun is by the first orbe carried round about the world: It containes aswell the night as the true day; and is therefore termed by the Greekes νυχθήμερον s, and may in Latine be aptly translated *noctidium*. The former is meant when *God called the light, day*: The latter, when it is said, *the evening and the morning made the first day* t. And of the latter we ought here to be understood when we speake of the 25. day of *December*; For our Saviour was born

o) *Ea est anni forma Iuliana, cui omnes assuevimus: hæc sola est certissimum temporis vehiculum, cum omnibus sit notissima, familiarissima, cognitu & observatu facillima, & ad temporum a creatione mundi huc usque labentium seriem deducendum accomodatissima.* Calvis. Isag. Chron. c.8.

p) See the life and death of *William Cooper Bishop of Galloway*. pag.8.

q) Luke 2.8.

r) *Quanquam Johannes a Sacrobosco & qui eum sequuntur nomina permutant, & quem nos naturalem, illi civilem* seu artificialem; *quem nos civilem, illi naturalem diem vocant: nos veritatem sequimur.* Polan. Syntag. Theol. lib.1. c.45. & lib.5. c.16. *Hanc diei naturalis & artificialis appellationem definitionemque, novam et barbaram semper credidi, quisquis eam primus nobis tradiderit.* Vide scholion. Eliæ Vineti in sphæram Joan. a sacrobosco. c.3. s) νυχθήμερον ἐν τῷ βυθῷ πεπείνακα. 2 Cor.11.25.

t) Gen.1.5.

u) Luke 2.8.

presently after 12. a clock in the night u, at which time the Civill day began according to the cuſtome of the Romans x.

x) *More Romano dies a media nocte incipit, et ſequentis noctis media parte finitur: Itaque quicquid in his viginti quatuor horis (id eſt duabus dimidiatis noctibus, et luce media) actum eſt, perinde eſt quaſi quavis hora factum eſſet.* Pulus ICtus Dig. ſt. jur. Civil l. 2. tit. 12.

The vanity and weakeneſſe of all objections to the contrary being diſcovered, we conclude *that the 25. day of December is in all probabilitie the juſt, true, and exact day of our Saviours Birth.*

Section VII.

The worke of the day.

O How good, how pleaſant, how kinde a thing it is, to remember *the worke of the day in its owne day* a.

a) *Opus diei in die ſuo.*

This worke, whether at home or in publique, conſiſts of three parts or duties. The firſt is, a reverend explanation;

1. **Of the perſon incarnated**: *which was Chriſt the Lord* b. *The Word*, the eternall Son of God, the ſecond Perſon of the moſt glorious Trinity, *was made fleſh* c; *not by converſion of the Godhead into fleſh* d, but by aſſuming unto the Godhead the nature (not the perſon e) of man, and all the naturall infirmities thereof, ſin excepted f: which nature the Father formed in the Sonne by the holy Ghoſt, of the ſubſtance of the bleſſed Virgin *Mary*, who was of the Tribe of *Iudah*, of the Royall family of *David* g. Wherfore *Chriſt* was *perfect God*, and ſo equall to the Father h; *perfect man*, and ſo inferiour to the Father i.

b) Luke 2.11.

c) ὁ Λόγος σὰρξ ἐγένετο. John 1.14.

d) Vide Symbolum Athanaſii.

e) Wolleb. Chriſt. Theolog. lib. 1. c. 16.

f) Heb. 2.17. & 4.15. ὁμοίως ἔμελλε κατὰ πάντα τοῖς ἀδελφοῖς ὁμοιωθῆναι, χωρὶς ἁμαρτίας. Damaſcen. Orthodoxa fidei. lib. 3. c. 20.

g) Luke 1.32.

h) John 10.30. Philip. 2.6.

2. **How Chriſt was borne of the Virgin Mary**: and that was by opening of the womb k after the ordinary way; not *utero clauſo, the womb being ſhut*, as the Papiſts imagine l.

i) John 14.28.

k) Luke 2.7.

l) Catechiſm. Rom. parte. 1. cap. 4. Reſponſ. ad quæſt. 4.

3. **Where he was borne**: to wit, *In the land of Iudah, in Bethlehem* m) which ſignifies, *the houſe of*

m) Mat. 2.6.

bread;

bread n; teaching us, *that Christ was the true bread of life which came downe from heaven* o. In a ſtable; *and was laid in a manger, becauſe there was no roome for them in the Inne* p; teaching us by his example to beare corporall poverty with patience.

4. **When he was borne**: and that was 1. when *a Decree went out from Auguſtus Cæſar that all the world ſhould be taxed.* 2. *When Cyrenius was Governour of Syria* q. The Evangeliſt ſayes not of *Iudea*, becauſe Judea was at that time joyned unto the province of Syria r: teaching us, that the true *Meſſiah*, Chriſt, was *come*; For *the Scepter was* then *departed* not onely *from the tribe of Iudah* ſ, but even from the Jews. 3. In the *night* t; ſignifying that the *day-ſpring from on high viſited us, to give light to them that ſate in darkneſſe, and in the ſhadow of death* u.

5. **Of Gods gracious and miraculous diſcovery of his birth**. 1. To the poore Shepheards, neere *Bethlehem*, by an Angell x. 2. To the rich Wiſe-men in the Eaſt by a Star y: teaching us, that poore and rich, ſimple and wiſe, Jew and Gentile, neere and farre off, are all alike accepted by *God*, in, through, and for *Chriſt*.

6. Of the glorious celebration of *Chriſts* nativity by a *multitude of the heavenly hoſt praiſing* **God** z.

The ſecond part is a pious meditation on the **end** and **neceſſity** of Chriſt Birth; and that was threefold. 1. That Gods promiſes a, and the predictions of his ſervants the Prophets b, might bee accompliſhed. 2. That God might thereby *manifeſt his love towards* mankinde c. 3. That redemption might be to *them that were under the Law* d: otherwiſe eternall *death* had *paſſed upon all men, for that all have ſinned* e.

The third and chiefeſt part is, an humble and ſincere thankſgiving unto **God** for thoſe great and unеſtimable benefits which we receive by the ſacred Birth of our Lord **Chriſt**, *the Saviour of the world* f: outwardly

xicon.
o) John 6.33.35.
p) Luke 2.7.
q) Luke 2.1,2.
r) *Ioſephus* calleth him *Quirinium*; and in placing this Taxe after the degrading of *Archelaus*, erreth 4.yeeres. *See Ioſeph. Antiqu. Iud. lib.* 17. *c.ult. & lib.*18. *c.*1.
ſ) Gen 49.10.
t) Luke 2.8.
u) Luke 1.78,79.
x) Luke 2.8,9,10, 11.
y) Mat.2.1,2,11.
z) Luke 2.13,14.
a) Gen.3.15. & 12. 3. & 18.18. & 22.8.
b) Pſal.22.18. Iſa. 7.14. & 9.6,7. Jer. 23.5. Micah.5.2. Hoſ.11.1. Hag.2.9. Zech. 8,9,10. & 6. 12. & 9.9.
c John 3.16,17. 1 John 4.9,10.
d) Gal.4.4,5.
e) Rom.5.12.
f) John 4.42.

expreſſing our thankfulneſſe. 1. *In Pſalmes, and Hymnes, and ſpirituall ſongs* g. 2. In a larger and more liberall uſe of Gods Creatures then at ordinary times h. 3. In our charity unto the needy members of Chriſt i.

Whoſoever therefore *regardeth* this *day* aright, muſt *regard it unto the Lord, giving God thanks* k: and not ſpend it *in rioting and drunkenneſſe, nor in chambring and wantonneſſe* l, as too too many have done, to the high diſhonour of Almighty God, the reproach of our Church; and the fearfull hazard of their owne ſoules.

g) 1 Chron. 16 7. Eph. 5.19.
h) Gen. 21 8. 1 Chron 12.39,40. & 16.3.
i) Luke 14 13.
k) Rom 14 6.
l) Rom. 13.13.

The dayes which are choſen out to ſerve as publique memorials of Gods mercies, ought to be cloathed with thoſe outward robes of holineſſe, whereby their difference from other dayes may be made ſenſible. Hook. Eccleſ. Policy. lib. 5. §. 70.

SECTION VIII.

A patheticall exhortation unto the true Sonnes of the Church of England.

ARe theſe things ſo? May Chriſtian Magiſtrates conſtitute Feaſt-dayes, and require obedience unto ſuch Conſtitutions a? Has the Church of *England* ordained that the Birth-day of *Chriſt* ſhould yearely be kept feſtivall b? Is this Ordination grounded upon the the Scriptures c? Is it confirmed by the practice of the Chriſtian Church from the time of the Apoſtles unto this day d? Is the 25. day of *December* the Birth-day of our Saviour e? Does the worke of the day tend to the glory of **God**, the honour of *Chriſt*, and comfort of his Church f? What wretched *Herodians* are they then, who revile and envy the ſolemnization of *Chriſts* Birth; calling it Judaiſme g, and moſt blaſphemouſly perſwading the people, h *That a Feaſt celebrated unto*

a) Sect. 2.
b) See *the Act for uniformity*: Proper Leſſons, and the Collects, for that day.
c) Sect. 4.
d) Sect. 5.
e) Sect. 6.
f) Sect 7.

g) *Neque damnari poteſt Eccleſia quaſi Judaizarit quia diem Dominicum jam inde ab Apoſtolorum temporibus ſanctificavit, et certos alios dies feſtos paulo poſt Apoſtolorum tempora ſibi delegerit ad ſanctificandum.* Zanch. in 4. Præcept. de Diebus Feſtis. q. 1. h) Theſe words, or to the ſame effect, were uttered in the Church of S. *Mich.* Cornhill, on the *Lords* day, the 25. of February, 1643. God give the ſpeaker repentance to the acknowledging of the truth. 2 Tim. 2. 25.

the

the honour of Christ, *is no better then that Feaſt which the Iſraelites made unto the molten Calfe* i?

But let us, *Brethren*, who *have not ſo learned Chriſt* k, *be ſubject to Principalities and powers*: let us *obey Magiſtrates, and be readie to every good worke* l: let us beware of thoſe who *are preſumptuous, ſelf-willed, not afraid to ſpeake evill of Dignities*; who *are ſpots in* our *feaſts of charity, wells without water, clouds that are carried with a tempeſt; while they promiſe libertie, they themſelves are the ſervants of corruption, to whom the miſt of darkneſſe is reſerved for ever* m. Let us *ſtand faſt, and hold the traditions which* we *have beene taught* n: let us *make them knowne to* our *children, that the generations to come* may *know them, even the children which* ſhall *be borne*; *who* ſhall *ariſe and declare them to their children, that they* may *not forget the works of* God o; And principally, may keepe the memoriall of Christs Nativity p; continuing the celebration of this Feaſt, unto the ſecond comming of Shiloh.

i) Exod. 32. 4, 5, 6.
k) Epheſ. 4 20.
l) Titus 3. 1.
m) 2 Pet. 2. 10. 13 17. 19. Jude 8 12, 13.
n) 2 Theſ. 2. 15.
o) Pſal. 78. 5, 6, 7.
p) See *willets* Synopſis. 9. generall Controverſie. quæſt. 8. pag. 505.

Halelu-jah.